# Kristos=Baldur

## Baldur and the Bible

## Atlantis, Edda, and Bible

# Baldur and Bible.

## World=moving new revelations about the Bible.

## Germanic culture in biblical Canaan and Germanic Christianity before Christ. (With 36 illustrations)

By Friedrich Döllinger

# Foreword

For two millennia the Jews have been described as an outstanding cultural people, as the creators of a valuable literature, of the highest religious ideas, of monotheism, of a magnificent system of land law which is regarded as an ideal by all land reformers, as the Holy People, as the Chosen People of God, from whom Christianity and its exalted founder are said to have emerged. They were surrounded with a mystical darkness and radiant halo of glory, which first enabled the Jewish people, under pious pretense, to dominate and exploit the economically productive nations.

However, modern historical research and excavations in the Orient have dispelled the mythical, mysterious darkness surrounding Judaism and the Bible, and have revealed all the previously mentioned assumptions as poetic inventions and fabrications.

For two millennia these gross historical falsifications have lain like a heavy shroud upon our German spirit, preventing the growth of a German intellectual blossoming and the formation of a German strength and a German-national religion. The following pages are intended to make the historical and archaeological research accessible to the German people and to pave the way for truth, and thereby for its freedom and future.

Though hoping that these revelations would strike like a ray of light into the darkness deliberately spread over the Germanic people and into the rigid dogmatic structure of the churches, the author hesitated for a long time to publish these pages. But as Judaism and Jesuitism increasingly place their destructive fists upon German cultural life, and as the danger of sectarian corruption and the fragmentation of our people grows, the author considered it a patriotic duty to present the truth to his fellow countrymen.

“The truth will make us free.” It will strike into the hearts of the enemies of Germanic culture and, with Thor’s hammer, shatter their fortresses of compulsion. Germandom, however, will arise in a new, never-before-seen splendor. Freed of its spiritual fetters, the Germanic people will cultivate higher ideals and conquer and shape the world for their children. The approaching twilight of the gods shall bring them a Germanic Christianity, and the dawning world-turning a new Reich.

Berlin, Christmas 1920.
Friedrich Döllinger

Dedicated to the German people in their deepest humiliation.

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Jacques Reich
Joh. Gehrts

# Chapter I

## The Israelites were not Jews, but Germans, and the Jews were not Israelites.

The stature of the pre-Jewish and non-Jewish inhabitants of the land of Canaan must, according to the testimony of the Bible, have been gigantic. The scouts of the Jews, who explored the land before the entry of the Jews, said of the inhabitants of Canaan—that is, of the Hittites, Jebusites, Amorites, and children of Enak (Numbers 13): "All the people that we saw in the land of Canaan are men of great stature; and there we saw the giants, the children of Enak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Genesis 15 designates the inhabitants of the land, the Kenites, Kenizzites, Hittites, Perizzites, as giants. Deuteronomy 1:28 says that the people in Canaan were "greater and taller" than the Jews. At the entrance of the Jews, according to Moses' command, they were to avoid the land of the Amorites; "for the Emim (Gothic en-an-as: the only ones, the shining, the incomparable) had dwelt there, that is, a great, strong, and tall people like the Anakim." They were also considered giants, like the Anakim, and the Moabites called them Emim (Deut. 2:10–11). Deuteronomy 2:20 says expressly: "That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummim, a great people, and many, and tall, as the Anakim." In Deuteronomy 3:11 even a king of the giants, named Og (= Hog, Hod = the High One, giant), of Bashan is mentioned: "His iron bedstead was nine cubits long and four cubits wide, after the cubit of a man's arm."

Of a giant named Kirjath Arba it is said in Joshua 14:15 that he was a great man among the Anakim. Before the gigantic Anakim in Palestine the Jews—according to various Bible passages—are said to have had great fear. In Joshua 15:14 the three sons of the giant Enak are also mentioned: Sheshai, Ahiman, and Talmai. These were driven from their homeland by Caleb. Before Moses—that is, the Egyptian mercenary leader Mesu—led the people of the Jews or Hyksos into Canaan, he warned them that the inhabitants of Canaan, namely the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites were greater and stronger than they. (Deut. 7:1 and 9:2). And before crossing the Jordan he repeatedly said "that the peoples of Canaan are greater and stronger than the Jews, that the children of Anak are a great and tall people, and that no one could stand against the children of Enak." The land of Canaan is also several times called by Moses "the land of the giants," for example in Deut. 2:20–21 and 3:13, 7:1. Joshua 17:15 also writes of "the land of the Perizzites and of the giants, who dwelt in the wooded hill country." Compare also Joshua

13:12. Already Genesis 14 reports of the giants at Ashteroth Karnaim and the Emim at Kirjathaim (14:5). Even King David of the Jews fights against the gigantic former possessors of the land (1 Chron. 20; 2 Sam. 21:18–22).

According to the determinations of anthropologists, the Aryans or Germans possessed the largest body-build among all peoples and races. By various anthropologists and archaeologists, for example Penka, the giants of early times are outright described as Germans, whose homeland, according to the Odyssey (X, 80ff.), was in the far North, in the Togarmah of the Bible. A very significant characteristic of the giants of Canaan is also clearly mentioned in the Bible: they lived in the forest and in the mountains, like the Germanic giants of the North. Thus these gigantic people, who at the time of the invasion of the Jews inhabited Canaan and could never be entirely exterminated by the Jews, must have been Germans.

Egyptian history also provides testimony to this. It tells of the Amaur (Old Babylonian amar = Amorites) and the Rethas (= Getae = Goths) in the land of Canaan, and describes them as people of great stature and light complexion, and as Tamehu, that is, northerners (cf. records of Dynasties II and III). These Amaur of the Egyptians are nothing else than the Amorites and Rephaim of the Bible. In Egyptian tombs they are depicted with white skin color, reddish-blond hair, blue eyes, and with high blond full beards, as tall, slim, fair-faced men, with Germanic long skulls.

There can therefore be no doubt that the pre-Jewish, gigantic inhabitants of Canaan were of Nordic or Germanic descent. Archaeology, world history, and the Bible bring us overwhelming proofs of this.

The Jews, on the other hand, are not Germans, but a mixed people with clear anthropological features of lower racial origin. Their negroid racial features: woolly hair, flat noses, dark skin and eye color, Negro odor, protruding Negro lips, early sexual maturity, strongly sensual disposition, recall a very strong admixture of Negro blood. Their pronounced acquisitive tendency points to Mongoloid blood admixture. Other, lesser and only in individuals visible racial traits point to the Germanic-Israelite inhabitants of Canaan, with whom they partially mixed after their subjugation.

# Chapter II

## Archaeology and world history prove the Germanic-Nordic origin of the non-Jewish inhabitants of Canaan.

The latest results of prehistoric research have given us the irrefutable proof that the homeland of the Germans is to be sought in Scandinavia and in the countries surrounding the Baltic Sea, where they, for many tens of thousands of years—separated from other peoples by the glacial mass of Central Europe during the Ice Age—through strict natural selection could grow into the most capable, physically and spiritually gifted race of mankind.

But these researches have also established that Germanic bands of peoples migrated southward both before the last Ice Age and after its end. They took their path along the Russian rivers through Russia. At that time, this land was demonstrably still separated from Siberia by a sea. The emigrants were therefore naturally driven southward and first settled in the Caucasus and Ararat mountains, which resembled their homeland. From there they overflowed all of Western Asia, from Iran or Persia down to Egypt, and even subjugated Egypt itself.

Later bands of emigrants came there also by sea, and along the Danube across the Balkans and Bosporus.

Although the emigrated tribes were often separated from one another by natural barriers—by deserts, bodies of water, and mountains—yet in them there remained alive a sense of common descent and belonging together.

In contrast to the lower black races of peoples, whom they encountered in Western Asia, they were proud of their high noble descent. To designate this, they all called themselves Aryans (Arii, Arja, Airja, Arija, Ariomani), also Arii or Iria, shortened to Iri—that is, children of God, children of the God of Light Irmin—the white, shining, noble-born, in contrast to the “children of darkness,” as they designated the lower races of mankind. Ar, also As, Al means the sacred, shining, unique; compare Al-pen—the sacred heights; Ar the oldest, the first: Aryans therefore the oldest, the “true men” in contrast to the dark races of mankind.

Just as the German tribes, although of the same descent, nevertheless bear different names, so too the Germanic tribes who overflowed all of Western Asia received various tribal names, which in the main always meant the same thing, and clearly pointed to their high noble descent and Nordic origin. For in the Nordic language there are often very different designations for the same object.

Names of Germanic tribes in ancient Western Asia are: the Getae, i.e. the Good or Lords, and the Massagetae or Lords-Lords on the shores of the Caspian Sea and the Black Sea; throughout all of Western Asia as early as 3000 B.C. the Scythians, Ascythians = "Aesir-sons" or Children of God; or S-cots = Aesir-sons or S-goths, which is therefore synonymous with Getae or Goths; the Guti-[1])Ruti or Good, i.e. Goths in Gutium south of Lake Van = N-airi Sea; the Teutons-N-airi at Lake Van (Armenia); the Aryans in the land of Ari on the banks of the Tigris; the Sum-erians = Sum-Arians east of there and in the Mesopotamian plain (Fig. 1); the Assyrians or As-Urians, i.e. the oldest Aesir-sons in Assyria (Ayr-land = the Aesir land, God's land of the Aryans);

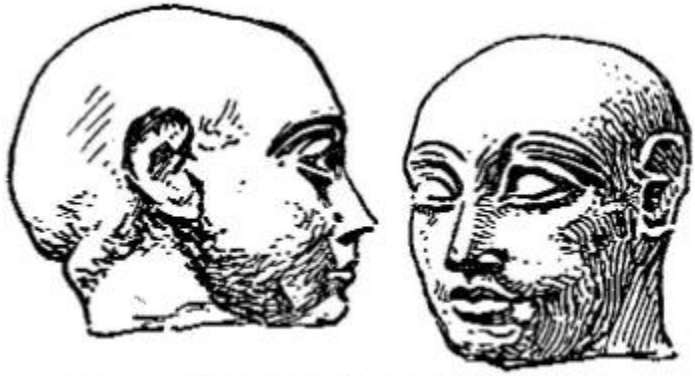

Fig. 1. Germanischer Doblanghädel eines fumerlihen Priefterfürsten.

the Teucri, a Cimbrian (Germanic) tribe, which around 1250 B.C. settled the region of Dor (Thor!) south of Mount Carmel in Palestine; the tribe Dan or Danes (= the Ancestors = Aen) (compare the Danes in Denmark), Denmark = March of the Ancestors; Gad or Goths, Aser or Asur in Palestine; Manasseh = the Men of the Aesir = God's men in Canaan; the Babylonians, named after the Nordic-Germanic Walburgen or people's churches "Babylon" which they built there and named after; the Syrians = S-urians in Syria or Suri; the Mitanni, i.e.

[1] The Guti are already mentioned around 3800 B.C. in the Sumerian-Babylonian inscriptions, namely as guti namautim, i.e. the "blond" or "bright" Goths. A king Tidel (Theodoric?) of the Woin-Guti took part in the military campaign of the Elamite king Chedorlaomer (Kudur-Lagamar) and the Sumerian Amraphel against the Israelite petty kings. (Genesis XIV.)

the Dwellers in the Middle in the Armenian highlands[2]; the likewise Gothic Midianites in southern Canaan; the Chatti or Cheti or Rethen, i.e. Getae or Goths in all of Asia Minor, Syria, and Palestine up to the Egyptian border (Figs. 2, 3). Already around 1750 B.C. the Cheta appear as a mighty people and in the 15th century form the great Gothic (Cheta) empire in Asia Minor and Syria. Numerous depictions, especially Egyptian ones, show the Gothic commanders and other Getae as Nordic types; an Egyptian painting depicting Ramses II and the Hittite king he subdued portrays the latter as a Nordic blond. Other Gothic warriors admittedly bear Semitic features—these were those subdued by the Goths.

According to the old historians Procopius of Caesarea and Jordanes, the Getae are to be identified with the Goths. According to the testimony of old Greek and Egyptian historians, these peoples had the chief characteristic of Germanic-Nordic origin: blond hair and blue eyes. Blond hair was considered among the peoples of antiquity as the mark of the noblest (Aryan) descent. Even at the time of the migrations of peoples, the Visigoths and Ostrogoths and the Alans = A-manen = Ae-manen dwelt north of the Caucasus and were driven westward from there by the Huns. Remnants of those peoples are the splendidly built, blond Georgians and Lesghians in the Caucasus, also the already much darkened Kurds in the Armenian highlands, the Mallaren and Baikaren north of the Elburz mountains (descendants of the Germanic Manen), the Sfakiotes in Crete, and the Taurians in the Taurus mountains—demonstrably Nordic gigantic Cimmerians; their name is also found in the mountain name Lauern in Austria and in Tauria (the Crimean peninsula), where Gothic speech could still be heard as recently as 100 years ago.

Fig. 2. Female figure from Tello (Gutaland) 2000-1500 1. D. Car. I riiher, nordilcher Typos.

[2] Their kings bear Indo-Germanic names: their nobles are called Gharri, i.e. atba, i.e. the noble, chosen ones, in contrast to the subjugated ones: those called Subari for the first time around 2400 B.C., whose tribal father Japht is depicted there as a pure blond.

All the previously mentioned tribal names point to Nordic-Germanic origin. One can briefly designate their bearers as the Germanic Goths of antiquity in Western Asia (see Figures 2 and 3).

They gave to many regions, mountains, rivers, and lakes names which prove the Nordic descent of the Goths in Western Asia, e.g.:

- Arladien, i.e. Aria-kadien = Aria-region, or the land of the Aryans or Goths in Persia;
- Iran, i.e. Irian or the land of the Iria in Persia;
- Ar in the southern Armenian highlands, the land of the Ar or noble men: Armenia or Aria-mania = the land of the Aryan men;
- Mucri, i.e. Muciri, that is, the land of the all-destroying Aryans = also sons of the Iri or Aryans;
- Samaria, i.e. the Sun-land of the Aryans;
- Chetaan or Canaan, i.e. Canaan = Gothland;
- Ar-artu, i.e. the land of the noblest Aryans north of Lake Van;
- Elam = Aam, i.e. the land of God and of the white, shining sons of God (from Al – El = the shining, exalted, unique);
- A-ari and Mus-asir, inhabited by the Rethen or Goths, south of Lake Urmia, now called Lake Urmia;
- the Raschi-ari-asiari mountains;
- the Ar-al mountains, the Aral Sea, the Aria-dadi;
- Ar-arthu = the land of the people of Ar-art or of the oldest and noblest stock south of Lake Van;
- Gir-uri (from Gothic Gir, Sanskrit gir = mountain) = the land of the Mountain-Aryans, Mountain-Germans;
- Mucri (from Muk = Gothic Mak = sons) = the land of the sons of the Arii in the Taurus;
- Muc-ur = the land of the Aryan sons, i.e. of the white men, from the Nile mouth (Egypt) to the Dead Sea;
- Rutu = Gutim = Gotland in the mountains north of Nineveh (Fig. 2);
- the mountains of Ararat = Arya-ratha = seat of the Aryan gods (the Olympus of the Asiatic Germans, cf. the expression “mountain of God” in the Bible);
- the mountain Hermon = Herman – Irman – Irmin = Irminsberg (thus God’s Mountain – Godesberg);
- the mountain Uluwand = God’s Mountain (the white wall) in Armenia.

Also, many of these cities founded by the Germanic Goths in Western Asia reveal the Nordic origin of their founders. For example: Babylon[3], a completely Nordic, old Germanic word, name for a Nordic sun-sanctuary, from

[3] lon–Burg is also found in the Belgian city name Arlon = Burg of the Aryans (the cathedral hill there).

Bapy-lon = Burg of the Papa or Father (All-Father), likewise the German names Bappenheim, Bamberg, Babenhausen – Home, Mountain, House of the Father (All-Father). Arin in Chaldaea on the Euphrates, Ard = the Consecrated, Sendjh-iri, Aribua, Arivad, Arbad, Aredi, Arbella, i.e. the city in which by Aryans – the consecrated – their Baal-Baldur is worshiped. Bela = Home of Bel or Baldur. Grivan, Irivan, Arivan … the meadow of the Aryans. Outa-Gota in North Babylon. E-futari-Gut-ari = the city of the Aryan gods (Gvien) in Albania and Asia Minor. Kisdh-aria, Arver in Palestine. Rit-uri, Germani – Germanic town in the Taurus. Girmantia, likewise Germanissa in Armenia. Chorma, Gorma – Sorman, German in Palestine. Old Roman Radingir = Goth-mountain (from Radin = Rethen or Getae, Goths, and gir = mountain). The present well-known Karmanjcha – Sarmania, Serman's home in Persia, or armansha = Home of the Armanen. Troja (from Gothic troa = troan – to threaten), therefore "Threat-Fortress," "Troyburg"; or from troi = three (compare the city names Troleburg in Sweden, Drauburg, Truhendingen in Germany). Sidon = House-burg, Sion = House-burg. Tyre = Thyros = city of the Nordic god Tyr; the same meaning has Thur. The Scottish city Thurso (-os) and the Swedish Thuros carry the same name – "City of Tyr." The correct spelling would be Thyrlo for Tyros.

Add. 3. Çamec Debukadnezars shows quite arikhen Shahi.

Germani = city in Asia Minor. Asur = city of the consecrated, founded by a Nordic, god-consecrated Aschar (Assur) emigrant; i.e. the temple-fortress with the three holy circles or terraces. The first builder of the temple in Assur is regarded as Aspia = leader of a consecrated spring (us = out of, and pia, bia [Old Latin bea, bia = youth], Old Frisian wi, wei = way). Rutha = Suta, Sota, Goth-town on the Tigris. Radesd, Gedes = Goth-town on the Orontes. Bit Chattippi = (Bit = house, home) Chatti-home, Goth-home. Mahaleel (from Mahal = judgment-place, and el = the Nordic Al, also world-light god), thus God's judgment or court place, which agrees with the biblical meaning. Ashdod = Aesir-property, the estate consecrated to the Aesir, the gods. Raman-n'ari = city of the Aryan storm-god Raman. Kirmanscha, Kirmania, Serman's home. Sun-gur = Sun-mountain. Asa = home and land of men. Sippar (from Gothic Abja, OHG sippea = home of the Aryan kin).

The Nordic-Germanic word Ar, Ar, Ir, or Ari is in fact found in very many old Western Asiatic country, city, and personal names, also in Palestine, and it also occurs very frequently in Nordic and German words, e.g. in Ari (Swiss canton), Aargau – Argau, Arhaus (Aarhus), Ursprung, Ripuarians (tribe of the Franks on the Rhine), Bojarii or Bajuarii in Bavaria, Arimani–Armani or Germani (as the Lombards in Northern Italy called themselves), Armin, the actual name of the Cheruscan prince Hermann, Ariovist, the name of the Alemannic prince, Irmin or Irmin, Waltharius etc. Germanic tribal names are found identical both in Western Asia and in the Germanic lands of Northern Europe. For example, the name Chatti is borne also by the Hatti (Gauts, Goths) at the time of Varus in Hesse; the name Scythians – Goths is found in the present spelling Scotland, originally S-cot-land or Gotland. Ruti or Gotland on Lake Van corresponds to Gotland in Scandinavia and Jutland in Denmark[4]; Ari in Armenia to the Ari in Switzerland; Retaland – Getaland in Palestine to Götaland in Norway, etc.

Also, many personal names bear Germanic imprint, for example: D-arius = the Noble, Sadharia, Ariadh, Aria, Ariel, As-uri-bani-bal (= God = Lord from the tribe of the Aryans); Sal-man-as-ar (from Gothic Sal = happiness, man = man; the shining, blessed man of God); Argur; Arins; Artha; Az-iri (name of an Amorite king); German; Siduri (name of a king of Ararihu); Sarduri (king of A-airi); Asus, Dja, etc. … Saul (a heathen Goth of the 4th century A.D. bore this name, from Gothic sauil = sun); Ruth “the Red,” Blonde (compare the name Ruthenians, i.e. the red-blond); Arpa.

One sees, the connection between the Western Asiatic Germanic tribes and the German peoples is undeniable. Comparative linguistics has established that the language of the Western Asiatic peoples is related to that of the Nordic-Germanic tribes. From this also follows their tribal kinship.

Of Germanic origin were also the Cretans, then the Philistines in Palestine. They probably came on ships from the North and West and already brought with them their own rich culture. Their gigantic warriors (Goliath!) can be recognized on depictions by their peculiar Nordic helmets and armor. On Egyptian monuments, the Philistines show the classical, Greek, that is, Germanic facial profile. Their dress points toward the Aryan North, and their language too was Aryan. According to excavations of recent years, their art was Nordic; it shows the peculiar rune-forms of the same. Pictures of their ships bear the well-known appearance of the Viking ships with the dragon’s head of the Midgard serpent on the prow. On their migrations they used peculiar ox-carts, as demonstrably all Germans did, and as the Germanic Boers still do today.

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[4] In Nordic speech, w is often pronounced like j. The Berliner says jut instead of gut.

As long as the Germanic tribes in Western Asia remained unmixed with lower races, the entire world (the Germanic world) had a similar culture, religion, law, language, and also literature. Even today, remnants of the language of the Western Asiatic peoples are found among the Germanic peoples of the Caucasus and Elburz, which are to be regarded as survivals of the same and show a completely Germanic type. When the first Germans visited Persia in the 18th century, they were astonished to find Persian so similar to German. It would lead too far to demonstrate in detail the community of their culture.

Fig. 4. The Babylonian god Ra-man with the three bilmitrables in his hand and the double hammer in his right hand.

Common to these Germanic peoples was the Germanic spirit, the use of the battle-axe, the manner of armament, clothing, as well as the use of herds. The mythology of all Germanic tribes of Western Asia, including those in Canaan, was pretty much the same and shows an extraordinarily great agreement even in details with that of the Germans in the North. All worshipped the sun- or light-god Baldur (also Bal, Bel, Bol), also the moon. In honor of the sun-god, columns, altars, heights, and sacred groves, also Troja-burgen, were erected, and labyrinths were built which became tribal sanctuaries, as in Nordic Germania (pp. 24–28). Thus Larsa was the seat of the sun-god and of the Jewish-

Babylonian sun-cult; Nippur and Bela the city of Baal or Baldur, Sippar or Sinear the city consecrated to the sun-god; likewise Lagash. Ancient cities of moon-worship were Ur (Fig. 8), Uruk, Hebron, Haran. Nineveh (= Ninua, Nanua = city of the moon goddess, city of the mother goddess Nana = Anna). Very many such sanctuaries consecrated to the sun- and moon-god were also, as the latest excavations have shown and as we will see later, in Palestine. Their sun-god is nothing other than the Germanic god Wodan, Irmin, Rimin (Ir Ri), Baldur (Baal). Also the storm-god, the Old Norse god Thor with the double hammer, who drives through the heavens in thunderstorms, was (as again the latest excavations in Crete have proven,[5] worshipped by all Western Asiatic tribes, also in Germanic Palestine. The Bible calls him in various places Rimon or Riman or Raman (Fig. 4). In old Germany Thor bore the same name.

Everywhere among all the tribes one finds the peculiarity that, as with the Germans of the North, an imageless worship of God took place, as has also been proven by the latest excavations.

As with the Germans of the North, so also among the Asiatic Germans at first the family father, the district leader, the prince or king exercised the office of priest. Only later did a special priestly caste develop.

Closely linked with their sun- and moon-worship is the cultivation of astronomy, as with the Nordic Germans. Here as there, stone circles, consisting of stone pillars, were erected to determine the seasons. These are still found today, as excavations have shown, in Western Asia, up to Northern Scotland and Scandinavia.

As a common religious symbol among all Germanic tribes, also in Western Asia and also on the island of Crete, one finds the swastika YF (Fig. 13), also called the sun-wheel, which points to the religion of Odin, and the double axe of the Germanic thunder-god Thor (Fig. 4).

Common to the Nordic and Western Asiatic Germans are also the runic forms. In all of Western Asia, also in Palestine, one finds on objects of daily use, on gravestones and temples, distinctly Nordic linear ornaments: the Nordic snake-line, the Nordic double-spiral, drawings of the Nordic labyrinths, the Nordic winged sun-wheel (Fig. 31), such as on the gravestone of Salmanassar.

From the North the Germans had brought with them the age-old Nordic runes. In all of Western Asia, down to Egypt, a fairly similar system of writing developed. Among all Germanic tribes of Western Asia, also in Palestine, at first

[5] Antiquit. 3tg. 1900, p. 229

the old clumsy hieroglyphic script was used, then the more developed cuneiform script.

The entire literature of the Western Asiatic-Germanic tribes shows, in its content, a great concordance. Common are the Old Norse sagas of creation, fall of man, paradise, flood (Figs. 6 and 7). Their traces reach up to 6000 B.C. The excavations in Western Asia and Egypt (Elephantine and Tel-Amarna), and the library of the Assyrian king Assur-bani-bal in Nineveh, and the excavated libraries in Gutha, Larsa, Ur, Babylon, Boghazköy in Asia Minor, and Knossos on the island of Crete have shown that among the Germanic tribes of Western Asia, including Palestine, as early as 2000–3000 B.C. there was an active intellectual intercourse and exchange of letters. Cuneiform and the Babylonian language already dominated all of Western Asia with Palestine by 2000 B.C.

It is therefore easily explained why the historical accounts of the Bible, above all the books of Kings and Chronicles, agree so often with the Assyrian and Babylonian historiography. The letters of the Hittite king found in Tel-Amarna show that the Goths in Palestine and Syria had active correspondence with Babylon and Egypt. Babylonian sagas were also used in Egypt for school reading.

Also common to all Germanic tribes of Western Asia, as in Palestine and in the North, was the free peasant class; likewise their constitution.

Fig. 5. King Hamaurabi

At first, among all tribes, exactly as among the Nordic Germans, there existed only a loose district-union; then gradually city-kings formed, who

through wars expanded their power and land possessions. The development of the Western Asiatic Germanic kingdoms finds a parallel in the German state-formation.

Common to all Western Asiatic tribes, including those of Canaan, was the ancient Aryan land law, brought from the North, which was wisely designed for the cultivation and preservation of the Aryan race. The ground and soil was the common property of all. It was consecrated to the god. For the first time, the ancient Aryan land-laws and also the Germanic social law were codified by the Assyrian or Gothic king Hammurabi (perhaps the Amraphel of the Bible, Genesis XIV) 700 years before Moses (Fig. 5). A part of the same is also found in the Bible *). The ancient Aryan land law described in Leviticus 25 is already found 4000 B.C. in Sumeria. “The law was therefore not given by Moses,” but already existed thousands of years before Moses among the Germanic-Western Asiatic tribes and is a product of Germanic intellectual work long before the dawn of history.

Also heroic poems and religious songs are found among all Germanic tribes of Western Asia in almost identical form. They are common spiritual property of the blood-related peoples. Thus the biblical psalms are extraordinarily similar to the much older Assyrian, Babylonian, and Sumerian psalms, if not derived from them. It is inappropriate to ascribe the Western Asiatic, many-thousand-year-old magnificent culture only to some Western Asiatic tribes. All had their share in its creation, also the Goths in Palestine. Different historians regard the culture of Assyria and Babylon in 2400 B.C. as Sumerian, others as Canaanite, others that in Canaan as Babylonian, others as Hittite. This proves that the boundaries of the Germanic tribes and their culture in Western Asia are as difficult to draw as in present-day Germany. Each tribe was both giver and taker.

The highest culture of Western Asia was already 3000 B.C. higher than the Slavic in the Middle Ages. How far the culture of the Western Asiatic Goths developed is seen, among other things, from the fact that they already before Moses had a very developed system of arithmetic, knew the decimal system, possessed a calendar with leap-years, and already 3000 years before Moses had instituted a highly important social-hygienic institution, the seventh day of the week as a holiday, which the Jewish historians naturally ascribed to their Moses and their Yahweh. The thinking of the Goths from Sumeria to Canaan and Egypt was a mathematical-historical, a scientific-philosophical one; it bears a completely modern German character, because they were of the same blood as us.

Prof. d. Wflugk-Hartung states in his World History that a unified Aryan tribal people in Asia Minor, Iran, and India is not a hypothesis but a recognizable historical reality. Still in the 17th century B.C., according to him, there existed a wide-reaching linguistic and religious unity of the Aryans. According to the excavations in the Orient, the Aryan culture of Western Asia goes back as far as the 7th millennium B.C.

The culture of Western Asia was a communal culture, and no Germanic tribe could escape it; each remained in contact with it, each absorbed from it, and likewise the Germanic literature of Palestine is only a part and reflection of the great Germanic culture of Western Asia, as one can clearly see from the Bible, and as the excavations on the island of Elephantine (1911) and in Knossos on the island of Crete also prove. The relation of Canaan to Germanic Western Asia is about that of Switzerland to Germany. It is here as there the same culture. In Palestine, Nordic culture and Germanic literature could therefore develop and be preserved in a peculiar manner, because Canaan was enclosed on all sides, and because the great movements of conquerors mostly passed by the wooded mountain land.

Little by little, however, the immigrated Gothic tribes mixed with peoples of lower race; “the sons of God saw the daughters of men, how they were fair, and took them wives of all which they chose,” as the Bible in its clumsy way says. Thus there came about a degeneration of the Nordic peoples, and this all the more the further south a tribe had wandered. “The imagination and thought of their hearts was only evil.” The earth was filled with violence, and the consequence was that degenerate tribes were subjugated by Nordic tribes that had remained unmixed, and always new states arose as, on decayed swamp vegetation, new growth springs up.

Another consequence, however, was that through the mixing of races the differences of the Germanic tribes in Western Asia in language, culture, custom, and law became ever greater, according to the extent of the admixture of lower race blood (Babylonian confusion of tongues), and that some of the immigrated Germanic tribes gradually disappeared from the stage of history, went under, i.e. were transformed into lower-race, light- and dark-brown colored peoples, physically, mentally, and morally inferior (Arabs—called Ari-abi by the Aesir, Semites, Egyptians). According to the stronger admixture of dark race blood, the decay and stiffening of their culture proceeded more rapidly. Where new Germanic waves of peoples did not flow in and brighten the blood, where they were not able to breathe new life into the culture, it stood still, as in Egypt and India, because the dark-colored peoples were hundreds and thousands of times more numerous than the immigrated light-colored, noble Aryans.

To be sure, far-seeing, enlightened thinkers and leaders of their people foresaw the hopeless sinking into the black flood; they also tried to halt the decline by strict, very wise caste orders, as in Egypt, Persia, and India (see the Lawbook of Manu); in the long run, however, it was in vain. The race of the consecrated, noble, shining, the sons of God, sank into the waves of the black sea raging around them, and with them the shining Aryan culture, which we today still admire as "old Oriental"(!!). A dreadful fate, the death of peoples, came over the Gothic tribes of Western Asia, the punishment for the original sin, i.e. for the mixing with the black races of men! A shattering fiery sign for their Germanic tribal brothers in the Northland, who are on the fateful path of race-mixing, i.e. race-degeneration and thereby race-death! Only racial purity and racial elevation can preserve us Germans and Germanics from a similar fate. The weighty word of Joshua (Joshua 23:12–13) also applies to us Germans. It is the focal point, the Alpha and Omega of all political wisdom.

At that time the same process took place in Western Asia as during the historical migration of peoples. The most vigorous and lasting, because the purest, were preserved among the Germanic tribes in the northern mountain regions of Western Asia, because there, due to the cold climate, no or few blacks lived: thus in the Caucasus to this day, in the Ararat mountains, in the Taurus, in Lebanon, and in the mountainous northern Palestine. Still today one finds in these regions blond, blue-eyed remnants of peoples, and in ancient grave-dolmens Germanic long skulls of Nordic origin (Fig. 1).

Uninterruptedly, however, for millennia Germanic bands streamed from the North through the valleys of the Caucasus to the South, down into historical times. The history of the Germans is a continual wandering and colonizing across the whole world, according to the word of the old Germanic book of history and saga, Genesis 1: "Fill the earth and subdue it."

Cyrus had to fight against the invading Getae and Massagetae. In 716 B.C. bands of Cimmerians and Scythians, in union with Thracians and Teucri from Germany, invaded Assyria. King Sargon died in 705 in battle with them, about which Isaiah strikes up a lofty song of joy (Isa. 14:4–21). In 670 Assurbanipal had to fight against new hosts of Cimmerians under Theuspal (= Light-god). In 650 they plundered Ephesus. Salmanassar occupied Samaria in 722 B.C. with Goths (whom the Jews derisively called Gutt = Gojim (= Goths)) from Ruthenia on Lake Van (R-aria-See), and only a few centuries B.C. still Galatians or Celts = Gauls = Gaulish tribes pressed into Asia Minor and Syria. The Odyssey X 82–86 and XI names as the homeland of the Cimmerians the Northland, where day and night are scarcely distinguished (compare Kimmerhamn in Sweden, Chimmerland, Kimmerberland in Denmark, Kimmerley and Cumberland in England). Greek writers designate Scythians and

Sacae (Samsen!) as synonymous with Cimmerians (Kimmerians!) and Hatti or Rethen (Hittites!) = Goths (Fig. 10). Such peoples already came in 2240 B.C. to Babylon, and according to the reports of the Bible and according to prehistoric research, already in the Stone Age to Canaan (Retaan). According to the Greek historians Diodorus, Plutarch, Strabo, and Posidonius, the homeland of the Cimmerians is Germany and Scandinavia. This agrees with the Bible. After the Cimmerians the Crimean peninsula is named. One therefore sees that all of Western Asia, including Canaan, is a Germanic cultural land and has been settled since 10,000 B.C.[6] with Germanic Goths, and that the culture there of the immigrated ruling class is a thoroughly Germanic-Teutonic one. But what existed in biblical Palestine in culture and literature was created by the Germans long before the Jews, but was claimed by them as their own work, through an unbelievable falsification of the Bible and world history. The latest excavations in Western Asia, Palestine, and Egypt prove it.

Fig. 10. (Gothic) Hittite warrior with the spear and sword of the Scythians (Saks), lance, and upwardly curved bergichuhen, lance, and shield. (1500 AD)

[6] In Saxony there are ancient peasant families who bear the pre-Christian and pre-Jewish name Israel.

# Chapter II.b

As to how Jewish priests made history for the glorification of their Jewish god Yahweh and the glorification of their power, here is a small example: Sennacherib, according to Assyrian history, had to abandon the siege of Jerusalem because Nordic bands invaded his land. The Jewish priests falsified the story as follows: their god Yahweh, on their intercession, slew in one night 180,000 men of Sennacherib (Old Norse = his warband).

One is not only in the position to prove the complete connection of the culture of Canaan and its Germanic nature from the results of historical and archaeological research, but also from the Bible. The Jewish priests have falsified endlessly, for their own purposes, the literary productions of the Germans in Canaan; they even cleverly disguised the falsifications of history, but not so skillfully that one could not recognize them as such.

The Bible itself shall be witness that everything which we admire in the Bible comes from our Germanic ancestors in Canaan and not from the Jews, who oppressed our kinsmen in Palestine, appropriated their culture, and even stole their fame and name Israelites) down to the present day.

The Bible itself, this in its best parts venerable monument of old Germanic race-culture and Aryan intellectual life, may help to dispel the old, impenetrable poisonous fog which has covered Germany's districts for two millennia already, and to shatter the chains with which the Germanic states are bound.

What now does the Bible say about the origin of the gigantic, non-Jewish inhabitants of the land of Canaan and about the origin of culture there?

According to the reports of the Bible, the first men are "children of God," "sons of God," and dwell at the seat of the gods in a paradise, i.e. in the Asgard (as = a god, gard = garden) or Midgard (garden in the middle of the world) of Germanic mythology. The Bible also designates heroes and mighty ones (princes and kings) as sons of the gods. (The Germanic kings called themselves Aesir – sons of God.) (Genesis I). The apple tree in the garden of Eden also points to the Germanic-Nordic homeland of this saga (Iduna, goddess of fertility; its four rivers [the Rhine mouths?] correspond to the four rivers of the biblical Eden); for the apple is a Nordic plant which does not thrive in the hot southern regions. In Asgard or Midgard, the paradise or Eden of the Bible, the Aryans or children of God originally lived with men or with God in

complete innocence and godlikeness. They had not yet mixed with the children of men, i.e. with lower, animal-like South-pole races of men.

Fig. 6. The Fall of Sin according to the Ali-Babylonian representation (ca. 500-1000). D. Moles).

When this sexual mixing took place, then the state of bliss, sinlessness, innocence, and purity disappeared. The children of God, the Aesir sons, had eaten from the tree of knowledge in the middle of the garden (Fig. 6). This tree is, according to Germanic mythology, the tree Yggdrasil, or the world-ash. It is the tree that signifies self-consciousness, the self-recognition of man. Then the children of God realized (they recognized) that they had committed a great sin with race-mixing and had grievously sinned against their God and against his racial law. Shame came over the unnatural gratification of sexual desire and the bastardization of their noble blood, and they hid themselves in shame before God in the garden. The succeeding generations, as a result of the racial mixing, became physically degenerate, morally depraved, inferior, full of crimes and evil deeds; the earth was filled with violence. Original sin came upon the Aryan race.

Race-mixing always has as its consequence the physical, moral, and spiritual decline of a higher people. God visits this greatest of all sins upon the children, and so the sons of the Aesir were, as punishment for their sexual aberration, expelled from the divine garden of Eden, and the Cherub (= the Valkyries, Wal-cherubim, Walkyrubim of Wodan) did not let them in again (Gen. I, 3). For the race, corrupted and de-moralized through race-mixing, bad times came. The Aryan (Adam = noble man, noble human) could no longer maintain dominion over the subjected dark-skinned population, which multiplied more rapidly than he. He now also had to labor hard; he had to cultivate his field himself in the sweat of his brow. The noble Aryan woman, however, now had to bear her children in pain, for in a mixed marriage childbirth is always painful and life-threatening. Thus Eve (= ancestress), who had committed the great sin of giving herself sexually to a dark race, was punished for her deadly sin with expulsion from Asgard and with pains in childbirth. She, as the now-wife of a lower race, was also no longer, as with the Aryan, the frouwa or Sarai, i.e. lady or princess, the equal wife of the Aryan man, but the slave of the dark-skinned: “He shall be thy lord, and thy will shall

be subject to thy husband!"—such was the curse of the ancient Aryan god, who threatens race-bastardization with heavy punishment, which came to fulfillment in Eve, i.e. the Aryan daughters.

The guilt for this great misfortune of race-mixing and bastardization, which always means a world-historical catastrophe for a people of higher kind, is said, according to ancient Germanic, i.e. biblical, view, to lie with the serpent in the garden of Eden; i.e. the Old Norse Midgard Serpent, which draws the sun down into the underworld during the winter months and holds it captive there, until in spring, after three dark months, at Easter (Ostara), it rises again from its winter grave, after the serpent has been defeated by the sun-god (Marduk among the Babylonians).

Through race-bastardization, different kinds of children (peoples) arose, as also still today. The Aryan descendants turned to agriculture, were quiet and pious, peaceful and content; the lower races, however, were restless, lived by trade and hunting, vengeful, southern-passionate. Frequent fraternal and civil wars broke out: Cain slew his brother Abel. For the slain Aryan Abel, Adam received the higher-race son Seth, who, according to the words of the Bible, "was in his [i.e. Irmin's (Iri = mins)] likeness." Murder and manslaughter raged between and among the peoples' mixture that had come into being, as was always to be seen in world history when a bastardization of a higher-race people took place.

The bad consequences of race-mixing grew ever greater; the children of God, the Aryans, forgot their origin, customs, and religion, took dark-skinned (Negro) wives, "daughters of men" as wives, "whom they would." The race-chaos, the racial degeneration, and with them the immorality, "the wickedness of man," grew ever greater, and "every imagination and thought of their hearts was only evil continually," so that a disgust came over the race-conscious Aryan at the great flood of the repulsive, physically, morally, and spiritually degenerate, ugly brood.

Fig. 7. Babylonian clay tablet with the sand flood report. (500-1000 AD, Mophes)

When the racial corruption had risen to its highest, then also a world-catastrophe broke in upon the unfortunate peoples. A last Ice Age (great flood = deluge, [7] (Fig. 7), connected with extraordinarily frequent downpours, thoroughly swept away the mongrel rabble that had arisen, which the survivors regarded as just punishment for the sin of race-mixing. The strongest men, the Aryans, survived the Ice Age, and Noah, according to the ancient Chaldean heroic song of Hasisatra and Gilgamesh the tenth king of a dynasty of Archaldaea (Archaldium = Arkadium = Ararkadium = Arkedium or Argothenland), restored the old Aryan racial-hygienic law, the old covenant of God, forbade race-mixing, and built an altar to the Lord, i.e. he reintroduced the old Aryan worship of God (Gen. I. 8). Thereupon also rested the blessing of the primordial Germanic God: “Be fruitful and multiply and fill the earth and subdue it!” (Gen. I. 9).

The Aryan king Noah = Hasisatra, about 4000 B.C., had his fortress (Old Norse and Scottish arc = ark) on Ararat – Aria-rata, i.e. seat of the Aryans

[7] According to Hörbiger’s moon theory, at that time the last of the rings of vapor surrounding the earth is said to have descended upon it and caused the Ice Age. The memories of the Aryans of this time of horror found expression in the flood-saga.

and Aesir, the supposed divine mountain of the Aryans living there. Noah-Hasisatra is an old Gothic national hero; his epic is the most remarkable national epic, the greatest of all human poems. He is destined for the salvation of the Aryan race of men, and as a great statesman he saves his Aryan people with the help of a new constitution from the flood of the lower races, by withdrawing with his Goths into the inaccessible, climatically hostile-to-the-blacks cold mountains of Ararat. The biblical account of Noah is a paltry imitation of his great epic.

According to Genesis 10, the peoples descending from Noah are Japhet (Japetos = Jupiter, i.e. children of God), Ham, and Shem. Only the people of Japhet (Fuspeter, Asipeter in Germany) remains racially pure, stays Aryan and in the North seated on the mountains Ni-ari and Asi-ari (Rakhiari mountains). The peoples of Shem and Ham are described by the Bible as mixed peoples, who dwell in the South. Therefore Japhet receives the blessing and the promise that he will overcome the other peoples, that he will dwell in their tents, and that Canaan will be his servant. The fulfillment of this promise, based on natural law, is proven by history and the present.

The sons of Japhet, i.e. the tribes descended from the Aryans, are called in the Bible the Gomer (Assyrian Gimri, Gimirai, i.e. Cimmerians), whose homeland was expressly designated by the Greek historians Strabo, Herodotus (who also calls them Scythians = S-Goths), and by the Talmud (Jerushalmi), and in a discovered Egyptian Tell-el-Amarna letter (1500 B.C.), as present-day Germany and Denmark; and they had already, before Moses, in a recurring wave of peoples, overflooded Western Asia with Canaan. Ezekiel (38) still knows them as a mighty people. Famous is the incursion of the gigantic Cimbri (Gimri Gomer) from Denmark into the Roman Empire in 102 A.D. (an ancient Danish king bore the name Gormer).

Among the sons of Japhet are further the Magog (according to the reports of the Bible in the far north in Scandinavia, “in the ends of the north,” dwelling on the British-Danish-Scandinavian islands), the Madai (Medes), Javan, Tubal, Meshech, i.e. the people Moscher of the Greeks, and Tiras (people of the Old Norse god Tyr). Tubal is described as a “master in bronze and ironwork,” therefore a people that understood masterfully the working of iron and bronze; this too proves the origin of this people from the North, for the Germans are demonstrably the inventors of bronze and iron.

As sons of Gomer, i.e. as tribe of the Germanic Cimbri, are also named the Ashkenaz (Germans of the North, also according to the Jewish historian Josephus) = Aesir-descendants, from As = abbreviation of Aesir, and Nordic dialect tend-kina = children, with omission of d. Compare the word Scandinavia

(from S = final sound of the prefix As, and kenavia = Askenavia, land of the Ashkenaz, or Askenier, the Aesir children; compare the princely house of the Ascanians in Brandenburg). According to Homer, a leader of the Phrygian Ascanians was named Askanios. The descendants of Japhet are also the Riphath (Ripuarier) and Togarma, i.e. Germans of Thor (compare the name of the city Chorma = Gorma = Germani in Palestine). Related perhaps also the Tocharians, who already in 160 A.D. at the border of China founded a realm with unique culture and West-Indo-Germanic language; perhaps also the inhabitants of the kingdom of Tugrisch north of Assur, 1000 B.C.

Among the tribal peoples of the Aryans, who from the Armenian highlands wandered further east and south down into Egypt and kept themselves less racially pure than the Aryans who remained in the mountains and in the north, the Bible names, among others: the Assyrians (As-Urians), Sidonians (from Zius, the Nordic god of the Germans), Hittites[8] = Rethen (Fig. 10), Egyptian Retha, Chedar, i.e. the same expression for the Goths in Canaan, who on very ancient Hittite-Gothic monuments appear depicted with the characteristic Suevian head-shape and, according to Egyptian reports as well as Egyptian images, appear as blond, blue-eyed, tall and long-skulled, thus clearly Germans. Their appearance on these ancient monuments corresponds completely with that of the warlike, booted Cimmerians and Scythians (Fig. 10). Then Jebusites, Amorites (from Old Norse emoz), the blond Edomites, whose ancestor Esau in the Old Testament is expressly described as ruddy (blond) [admoni]; Arki = Ariiki (probably N-airi near Ar), then Arvadi (Ariavadi in Persia), the Bemari, Semari = Sumari = Sumerians, the Elamites, Assyrians, Arypachshad = Aria pakschad (Persians), Ludi (Lydians), Aram (Ariam, Araimanier), Amorites and Midianites as descendants of the Gothic king Lot from Gutia = Gotia in Armenia (Ariamania). These are all Aryo-Germanic tribal names. Characteristic is that the ideal of beauty in the non-Jewish Song of Songs, which is Germanic, is: white skin color, golden hair, blue eyes.

The Bible therefore also expressly testifies that the named peoples in Western Asia and Palestine, i.e. their culture-bearing ruling stratum, were of Aryan descent, and indeed had immigrated according to their Germanic saga-world from Scandinavia (Thogarma)[9]. This agrees with the results of prehistoric research (compare Ezekiel ch. 38), where the mighty military power of the Germans in the midnight land = Northland is spoken of. Very old paintings in Egyptian tombs show us the Ritennu, 1700 B.C. (i.e. the red-haired, the blonds), and the Amorites, 1500 B.C., (Egyptian Amar or Amaour), Hittites (Goths) and Philistines with white faces, blue eyes, and blond hair, therefore as genuine

[8] The philologist Frdr. Hrozny succeeded in proving with complete certainty the affiliation of Hittite to the Indo-Germanic.
[9] To Scandinavia = Aesir-children's land must also Germany be counted.

Germans. A Hittite = Gothic king's daughter Giji, whom the Egyptian king Amenophis III married, is depicted with blue eyes and blond hair. A tribe in Canaan the Bible itself calls the blond Horites (Hebrew Chor = blond). Chorim = the Blonds. The Amorites (called Amurra on the cuneiform tablets from Tel el-Amarna) are, according to Penka, Horites in the mountain region of Seir. Rephaim, "the people of the giants," Zamzummim and Jebusites were, according to Penka, tribes of the Germanic Scythians, who had already immigrated into Syria and Palestine 5 centuries before Moses, and erected there the dolmens found in the land. Egyptian history tells us that the Egyptian king Ramses II around 1297/96 B.C. could not conquer Chetaland, i.e. more correctly written Getaland, Götaland (Palestine), because of the brave resistance of the Gothic-Germanic population equipped with iron war-chariots (cf. Fig. 31), and therefore had to conclude peace with the Gothic prince Retha = Odta. The peace treaty on a silver tablet is still preserved. It expressly speaks of Chetaland Canaan. According to the results of the latest excavations in Canaan, the Goths there already before Moses possessed a high culture.

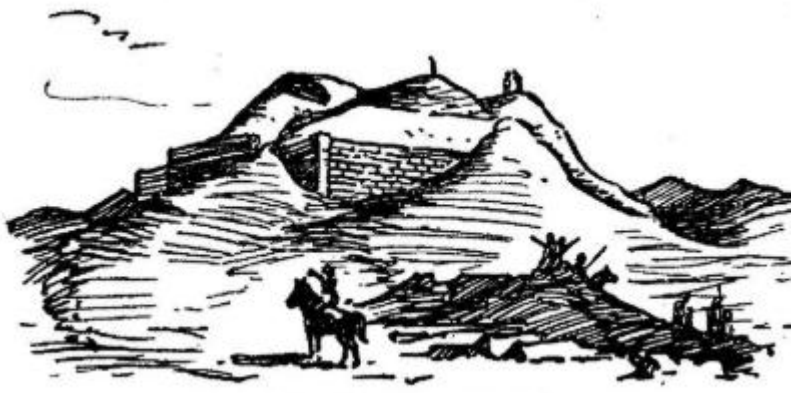

Fig. 8. Ruins of the Gothic Stadi ir in Chaldia.

Despite the restoration of the old Aryan racial laws for racial purity through Hasisatra-Noah, the bastardization with the children of men, or the children of darkness, increased. Language, custom, and religion deteriorated, and the people became more immoral; their language became much mixed with words and sounds of the lower races that had been subdued by the Germans and merged with them. A "Babylonian confusion of tongues" arose. New languages formed— a similar process as at the time of the historical "migration of peoples."

The pure, dogma-free and imageless worship of God of the Aryans degenerated into fetishism and demon-worship of southern negro peoples. The cohabitation between the increasingly different peoples became unbearable, as the beautiful legend of the Babylonian confusion of tongues suggests. No one

understood the other's language anymore; the originally Germanic custom, language, and religion were mixed and ruined.

Then Abram (= Aberahn = the oldest ancestor), a Germanic tribal prince from Ar in Chaldea (= Aladien, Getanland, Gotenland!), according to the Book of Sirach 44 a Germanic king, like Enoch and Noah, after his father and part of his kinsmen had given themselves over to the repulsive idolatry and fetish worship of the subjugated negro peoples and abandoned the one eternal God of the Aryans, resolved to put an end to the unbearable condition and to migrate with his small tribe south into the already known but still sparsely populated, enclosed, and therefore excellently favorable land of Canaan, in order to form there a great Germanic people through racial purity. It was to remain faithful to the ancient Germanic god and the Germanic custom and way. And in fact his descendants, as the Bible tells us, founded an entirely Germanic culture, which will be proven in the following chapters.

Abram (the name Abram is often found in Old Germanic, Old Babylonian, and Old Egyptian texts) himself adhered entirely to Aryan beliefs. In Canaan he encountered, according to the Bible, various Gothic tribes: Hittites = Rethen = Chedar, i.e. Goths, Dan = Danes, Afer = As-Aryans, Horites = the Blonds. Abraham dwelled peacefully among them, first in the grove of More (forest moor), then in the grove of Mamre at Hebron—Kirjath-Jearim, i.e. at the seat of the Aryans, at the mountain that bore their sanctuary. "He preached there in the name of the Lord," i.e. he sought to preserve Aryan custom, law, and usage among his people and the related tribes. "He also built an altar to the Lord," i.e. he sought to restore the Aryan worship of God and sacrificed according to ancient Aryan custom as king and high priest.

Abram strove to keep his people racially pure. He cast out Hagar and Ishmael, i.e. he drove away all bastard peoples to the south and ensured that his descendants received women from the north, of pure Aryan stock. He wanted to uphold the Aryan racial laws strictly; then, according to Old Norse promises, he would become a great people through Isaac, the son of his Aryan wife S-arai = princess, lady, consecrated, noble-born. If the descendants of Abram held fast to this Aryan racial law, the most divine and important of all laws, then their descendants would be as numerous as the sand of the sea and rule the world.

With Abram, according to Genesis, Lot also migrated into Palestine, who according to the Bible likewise was a Germanic tribal king from the territory of the Gothic (Hittite) Mitanni. From him descended the blond, blue-eyed Amorites and Midianites, warlike Gothic tribes and excellent farmers. One tribe of the Amorites were the gigantic Enakim (= the unique, the chosen).

Abram was a contemporary of the Chaldean king Kudur-Lagamar. He knew the land of Western Asia from the Armenian highlands down into Egypt and maintained contact with his Nordic kinsmen. This remained so even in later centuries. The prophet Ezekiel knew Assur (Assyria) and praised (ch. 31:3) its beauty and fertility. Jonah traveled to the related Assyrians in Nineveh to preach there. Isaiah knew of the Jewish temple in Egypt (on Elephantine) with its gates (Isa. 19:18–19). Active correspondence, as well as trade, existed between the Israelite-Gothic kings and the related north, as history, archaeology, and the Bible prove.

Thus, in the clearest way, the claims of historical and archaeological research are confirmed, that the Israelites (from Isra = Asra and el = al, i.e. "the shining ones," therefore "the distinguished sons of the Aesir," in contrast to the dark-skinned, lower races and Jews) were Germanic-Gothic tribes and not Jews, who migrated from the north and established a high, unique culture in Canaan, which later the Jews falsely claimed as their own.

The racial opposition between Jews and the Nordic original inhabitants (Samaritans and Galileans), whom they had brought into economic dependency, was after the Babylonian captivity so great that a reconciliation between them was regarded as impossible. With sound racial instinct, the Germanic inhabitants sought to resist the return of the Jews from Babylon and to prevent the rebuilding of the Jewish usury-capitalist stronghold Jerusalem. Even 1½ centuries before Christ the racial difference was so profound that the few Jews who had immigrated into Galilee were led back to Judea by the Maccabee Simon. Galilee was therefore still Jew-free 150 years before Christ. Down into the time of Christ there existed the sharpest racial opposition in Palestine.

"The Jews have no dealings with the Samaritans," confessed the Samaritan woman at Jacob's well to Jesus. With contempt the Jew looked upon the Germanic Samaritans and Galileans. "Can anything good come out of Nazareth?" was the saying of the Jews. Thus Herod Antipas could neither by threats nor by promises succeed in winning Jewish settlers for the city of Tiberias which he had founded by the Sea of Gennesaret. From Saul to Herod the racial opposition can be traced. The German Saul succumbed to Jewish treachery and sin. Jeroboam wished to free the Germanic north from Jewish tax-slavery. Endless conflicts raged between the northern and southern kingdoms, their root cause always the racial difference between the Nordic bearers of culture in Palestine and their capital-strong Jewish oppressors.

# Chapter III

## Germanic (Aryan) names in biblical Canaan.

A multitude of place and personal names point to the Aryan descent of the non-Jewish Israelites.

In very many names the word Ar, Ar, also As, is found. The meaning was explained under II.

Aria or Aria, also Iria == the chosen ones, the people of noblest descent, the lords, the noble-men, the God-men or children of God: thus the Germans called themselves. Aryans, Arameans = Armanen called themselves the Germanic original inhabitants of the land, hated by the Jews. The name Aramean is equivalent to Armanen, Arimannen, Germanen. These were the noble-men of Palestine, who adhered to the light-god; they were the forerunners and successors of Christ. Frequently the word Aria or Arier or Ar and As is found in personal, district, and place names, e.g.: Aur = Asur (= the Aryan god); Sad-aria; As-aria = God of the Aryans; Bad-urin; Asriel = aseriel; Ges-uri; Ris-aria = city of the Aryans; Ajam = Asen-city or Asen-home from As-Aesir and Old Norse a == ha(m) = home; Samaria = the Asen-home of the Aryans, from Aham – Aryan; Beth-saharia = house or grove of Saharia; I-airs = I-arias = Aryan city (this was a Germanic free city); Kirjath-je-arim = city of the Aryans in the forest or forest-city of the Aryans on the mountain; Neb-Aria; Z-ur i.e. in Ar; Arver = Aryan; Ar = city of the Aryans in Moab (ruins of this strong Germanic fortress still exist).

A city near Jerusalem bore the name Gezer or more correctly Geter. But Geter were what the Goths were called. And recent excavations established that Gezer or Geter already in 1400 B.C. bore a solar sanctuary of the Germans, the most significant of those yet found, and was a very strong fortress, which Solomon could not conquer, but only had captured for him by his father-in-law, the Pharaoh of Egypt. A city in Palestine bore the name Gat = Got, and the name of the tribe Gat may be equal with Got, compare also Dan.

Various compound names of cities bear the word bet (Sumerian and Babylonian bit) == house or home; see V. Bet-ur = Arhaus or Arhaus (compare with Aarhus in Denmark), i.e. house of the Aryan. Bet-jaharia = house or home of Saharia. Bet-shemesh = sun-house, sun-temple. Bet-aras = Bet-arias == Aryan house. Bet-lehem. Bet-rima = house of the god Raman. Bet-haemek = deep-house. Bet-arba = Bet-ariaba = Aryan house. Bet-el Aroer = God's house

of the shining Aryans. Bet-hakerim = vineyard house. Bet-gubrin = free city, hero-city (there dwelt, according to the Bible, giant families from the race of the Emim).

Various city and mountain names point to the sun-worship of the ancient Germans and to their habit of assembling on mountains within the sacred circle, e.g.: Adummim = assembly place on the mountain. Kirjath-baal = sun-city, mountain-home of Bal-Baldur. Mizpa = place on a high mountain on which stood a solar sanctuary of the Germans. Si-lva = sun-fire, from the Nordic Si = sun and loa = blaze, fire. Si-chem, Si-hem = sun-home, from Si = sun and Gothic heim = home. The flourishing period of Shechem fell in the pre-Jewish period and in the golden age of the Nordic Bronze Culture (according to the excavation results of Prof. Sellin and Vlaschnicer). Baal-ad = moon-city; there the calculation of the new moon was made. Asta-roth = sun-wheel, sun-burg, perhaps also sun-law, from ruoth = law. Bet-shemesh = sun-house. Bet-baal-meon = my Baldur-house. Gil-gal = stone-circle. There was an ancient solar sanctuary of the Canaanite Germans. But its significance later. Tabor = solar sanctuary. Saaraim. Kir in Moab = mountain-sanctuary, sacred circle, ring-wall. Kirjath-je-arim = the holy mountain-city, the mountain-sanctuary of the Aryans. Kiriath, also Kiriak, Kiriake (Celtic Kerek, Kerk, Scottish Kirk, hence our Kirche) was among the Germans a sacred assembly and judicial place enclosed with ring-walls, also burial and refuge- and defense-place, which also bore the solar sanctuary consecrated to the god, the altar, and the stone-circles, the ancient Nordic solar labyrinths. Such Kiri or Kiriak had every district and every community. In their place in Germany, as a rule, the Christian churches were built, taking name and form from the pre-Christian. Compare also “Carmel” = Kar-mal = the holy stone-circle, altar on the “peak” of the mountain. The old Germanic Kar-Spitze is found in hundreds of mountain names in Europe and Western Asia.

Other names from Palestine of Germanic origin: Jericho = Irico or Erico = the fortress of the Goth Eris. Jerusalem = Iri-salem (from Gothic jal = fortune, em = home) = fortune-city or fortune-home of the Aryans. Salem = home of fortune. Silo (from sil, sol = sun and lon = castle) = sun-castle. Anan = Asen-city. Sunan (from Gothic suna = sun) = sun-city, sun-home. Naa-ratha = N-aria-ratha = seat of the Aryans. Adami or Adama = Armensch = city of the noble-man. Zidim = city of the Zi = Tius = Ziu. Ajalon = Arialon = Aryan-castle (cf. Arlon = Aryan-castle in South Belgium). Rimman = Goth-Rimman = city of the Germanic weather-god Raman. Arad = Ariad = city of the Aryans. Gilead = sacred place of the stone-circle. Endor (En-Thor? a god?). Chorma = Gorma = city of the Germans. Hermon = mountain of the Germanic god Hermin = Irmin. Manasseh = the men or men of the Asen, i.e. the Asen-men, the descendants of the Asen. Gideon = Godeon = fortress of God and of the Goths. Rama = place of

the Germanic weather-god Raman (Hos. 4). Thyrja = Thyrs-heim, city of the Germanic weather-god Tyr, capital of the kingdom of Israel. Dor and Tor = city of the Nordic thunder-god Thor. Galilee = Galata i.e. land of the Galatians or Celts, immigrated in the 3rd century B.C.; Gedes = Gotes = city of the Geten or Goths. Kirjath-arba (from Old Gothic kir, kiri = mountain, meal-place, judicial place, sacrificial place) = sacred assembly-place of the Gothic giant-king Arba. Kirjath-baal = the sacred mountain of the god Baal (Baldur). Ramoth = mountain of the Gothic weather-god Raman. Midian = Midiani = Mitanni, Gothic tribal name. Mountains of Jearim = mountains of the J-artim, the Aryan-inhabited mountains. Kirioth = holy mountain fortress. Beaser = Nesir = Asen-city. Mountain Baal == Baldur-mountain. Bela = home of Bel-Baldur. Baalath Beer = well of Baal. Thanach (an entirely German name). Gedera = Geten or Goths-city, Goth-home (a = ham = home). Gederoth = Goth-fortress, also Gothenreuth perhaps Goth-law, i.e. judicial place of the Goths. Megiddo (from Gothic Magido) = Magdeburg. Zion == fortress of Zio or Ziu, Tius. Investigations have actually shown the fortress Zion, conquered only 500 years after Moses by the Jews, to have been a mighty Nordic fortress. Gederoth = Godenoth = Goth-fortress. Arhi-Astaroth (from Gothic ard = fortress or art = castle) = fortress of the law of the sun-god. Galilee = Gojimlaa (from Gothic gotjim = Goths and Gothic loa = forest) i.e. Goth-forest; in fact Galilee was a very forest-rich region. Canaan from Kenaan = land of the Kena, Kina,[10] Kenites, i.e. the children of God = Askena (see chap. II), from whom, according to ancient Jewish secret writings, the Germanic Anan = Manen descended, who still at the time of Alexander the Great and the Roman emperor Titus dwelt at Ararat and in 375 A.D. marched westward with the Huns. Harma = Charma = Garma = German-home. Sea of Gennesaret = rightly written Kinnereth-Kinnaroth (there is also a city Kinnereth in Sweden!) == probably Renareuth, the lake surrounded by cities of the Kena, Kenites, or better Renareuth, where the Gothic As-kenas cleared the forest (loa). Nazareth = Nazaroth = Asaroth = Asen-city, city of the shining, chosen, noble (the N is the ending of a preposition, still used in Gothic-Germanic dialects). Also Asenreuth, where the sons of the Aesir cleared the forest, or Asenrecht = Asen-law. Mountains of Israel (already mentioned in Egyptian history before Moses!) and, according to Joshua 11:16, undoubtedly a pre-Jewish name, from Isra = Asra and el = al, i.e. the mountain of the noble-born, the whites. The cities Adama (Josh. 19:36), Adama (Gen. 14:2, Deut. 29:23), and Adami-Rekeb (Josh. 19:33) recall the Old Germanic word Adam = Mensch, Armensch, Adama = human, mother of mankind. The Germans called themselves, in contrast to the blacks, “Menschen.” The three cited city names therefore indicate with certainty Germans as their founders.

[10] today still valid dialect expression in Germany for children

Gath = Gad: city of the Goths. In the name Gath is found the same root as in the closely related Gothic words: Gode, Gothe, Gotte, Gött, Gotha = father, lord, also godfather; Gothi, Gudja (district- and temple-leader among the Goths); Gudja = Ruthia (the Germanic high priests among the Sumerians); Gothen (people of the noblest, best, chosen, lords); Göten = Geten = Rethen = Scythians = Jotun = Ratten (Gadden). Chattuari = Cheten = Cheta = Hittim. Gothen were what the district- and temple-leaders of the Icelanders were called, who carried out the office of priest.

Aser: means either af-ar = afaria i.e. the chosen sons of the Æsir, or is connected with Ascheren = Acheren = pole of sacrifice. For in ancient times the Germans observed the custom of planting a pole, the symbol of the World-Ash, on graves, as we Christians place the cross, and of sacrificing at it. More probably Aser means: Asschar, i.e., the host of the Æsir. Asscharen or Gottescharen were the consecration-springs of the North Germans, who every spring moved south from their high mountains on holy consecration journeys, seeking new homelands to prevent overpopulation. – Likewise Mashhad = Ænschar.

Aschtaroth = the place with the grave-images and horned sacrificial poles. For they fastened also the heads of the sacrificed bulls with the horns onto the grave-poles. Similarly, altars were provided with horns, a custom the Jews imitated (Exod. 37:26, Exod. 38:2; Ezek. 43:15). Even the Germanic priests in Babylon and Egypt wore long bull's horns as head adornment, as also our German ancestors did when they went into war.

Manase from man (Egypt. menes, Ind. menos, Swiss muni, Old High German manus) = man, lord, and æse = aesir = the Æsir; thus, "the men of the Æsir," the sons of the gods.

Saul from Gothic Sauil = sun.

Adam is the Aryan word Odem or breath. This is life itself. Adam means the man formed from the breath of God. Related to the word Adam is the word Atom, i.e. the last indivisible unit, the "spirit" of things.

Eva = the eternal one, the life-bearer. Related are the words ewig, ewiglich.

Maria from ma = more and ri = right; the rule-bringer.

Salomon = Salman = man of salvation, of fortune.

Ruth = the red one (blonde), likewise in the word Ruthenen, i.e. the red-blondes.

The Girgashites, named after their sacred heights, mountain-rings (see chap. V) mountain-churches from gir-ringo = mountain-ring, gir-rinko = kir-rinko = Kir-riko = Kir-richo = Kirche; thus, the adherents of the old Germanic folk-churches.[11]

The Rephaimites = Nordic host-banner men; Rephaim = abbreviation from Harapha; Hara = host, pha = ba = bann, thus "host-banner," dialect Harba.

The Perizzites = Fresen = earlier name for Frisians.

The Renites, Kenites, Kenizzites = children of the Æsir, from Ren, Rin, abbreviations and dialect variants of Rind.

The Emim = sons of giants, from Em = Im, abbreviation of Ymir, the wise giant (Edda), whom Odin defeated in contest.

Rama = Raman, from Ra == ar i.e. the shining, pure one, the light-god, and man = Manus, or Arman, Irmin, thus: seat of God, God's mountain. The Bible names four places Rama, and the blond Germanic Amorites called their sacred heights Rama, i.e. God's mountain. Compare the German Ramsberg (Middle High German) = Raman's mountain, where the sacred height still exists. (Fig. 26). Similar or identically sounding, mythologically to be explained names of regions, places, rivers, mountains are found in Germany by the thousands.

[11] Cf. Karl Friedrich: Die Allgermanische Volkskirche. Nürnberg 1920, Verlag Lorenz Spindler.

# Chapter IV

## The pre-Jewish and at first Jewish culture in Canaan – a Germanic one.

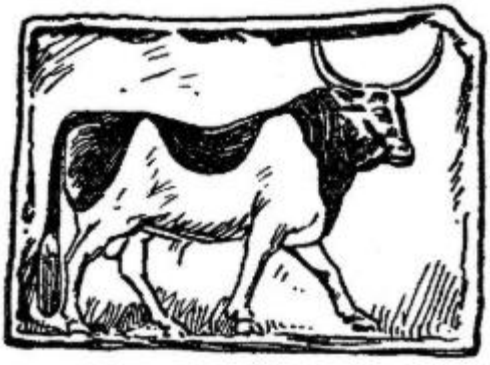

Fig. 9. Egyptian high bull.

The Germans were the inventors of agriculture and animal husbandry. Wherever their migratory streams poured forth, they introduced agriculture, animal husbandry, and the "sacred" cattle (Fig. 9). Their settlements became exemplary for agriculture and garden-culture.[12] Thus the Germans transformed the land on the Euphrates and Tigris into a Garden of God, into the garden of the goddess Iduna = Eden, into a paradise, and in similar fashion Egypt and Palestine into exceedingly rich lands, wherein milk and honey flowed.

The Jews under Moses plundered the Gothic blond Midianites of 373,500 sheep and 36,000 cattle alone; that speaks of an extraordinary wealth of the land in livestock (Num. 31). In Deut. 8, the land of Canaan is described as "a good land, with brooks of water, fountains, and depths that spring out of valleys and hills, a land of wheat, barley, vines, fig trees, and pomegranates, a land of olive oil and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brass." These last words of Moses point to the fact that at the time of the Jewish incursion the land was in a high state of culture, and that agriculture, stock-breeding, garden- and orchard-culture, mining and Nordic iron industry in old Canaan stood on a high level.

[12] compare Prof. Rich. Braungart: Die Urheimat der Landwirtschaft aller germanischen Völker. Heidelberg 1912.

The Germanic settlers could feel quite at home in Canaan. The lowest temperature is only 8–9° Réaumur, the highest 21–22°. Added to this the land was full of forests, rivers, and lakes and of lovely beauty, resembling much their Nordic homeland. The land was exceedingly fertile and richly rewarded the labor of the farmer. It was a blessed land, a "promised" land. Moab, east of the Dead Sea, is still today an exceedingly fertile land, full of castle and city ruins (over 300), mostly situated on hills. The ruins of the former city Ar-Moab measure half an hour in circumference. The best wheat grows there. Even today, Palestine could be transformed into a garden land. The Jews have not accomplished this in 2000 years, though they hold the chief wealth of the world in their hands, Rothschild in Paris alone with 300,000 million marks. There grow vines whose branches are so large that one alone could feed a family, their extended crown measuring 31 meters in diameter. It is quite believable that the Jewish spies carried huge grapes on poles; according to the old reports of the Bible, the fertility and culture of the land must have been incomparable. Therefore Canaan was also, for two millennia, the goal of Syrian, Assyrian, Babylonian, and Egyptian conquerors.

The best farmer of the whole world from prehistory up into modernity is the German. He is the true colonizer. The Jews, by contrast, have never been capable farmers or gardeners, never culture-bearers. They knew only how to trade with the products of the land and with the soil itself. Provably, since their first historical appearance, they have everywhere been the greatest and most cunning usurers of land and the most slippery speculators, but never and nowhere useful agriculturists. Agriculture the Jew avoids; Moses himself was a wholly unscrupulous grain-speculator (Gen. 41). The Jews, upon their immigration, were marauding Bedouins, accustomed to desert dwelling, and therefore settled in the desert-like part of Palestine, the land of Judah, which was sparsely populated because of its barrenness and desert-like nature. Beyond this, according to the Bible, the Jews never really cultivated the land. They succeeded only in making the Germanic inhabitants tributary through usury and trade and thereby economically subjecting them, as the Bible vividly reports, living from the sweat of the oppressed Germanic people – as even today.

Thus those who created the high soil-culture of the promised land were Germans.

The promised land must have offered an exceedingly beautiful sight. According to the Bible it was full of hundreds and thousands of walled towns and fortified castles. The spies of Moses reported to him that the land was "full of great and fenced cities." Moses told the people before the entry into the promised land that "there are great cities, fenced up to heaven." Deut. 3 relates that "the cities of the Moabites and of Og, king of Bashan, were very strong,

with high walls, gates, and bars." The Book of Joshua reports a multitude of towns, castles, and villages in Palestine. On the mountain of Israel, the giant-race of the blond Anakim (sons of Anak) possessed great and fortified cities. Jerusalem was such a strong fortress of the Germanic Jebusites that only David was able to conquer it.

Also the strong fortress of the Getae or Goths, named Gezer, fell only to Solomon, or rather to his Egyptian auxiliary forces. Kirjath-Arba was the strongly fortified city of the giant king Anak on the mountains of Judah. The reports of Joshua and Moses on the number and strength of the Germanic (Getic or Gothic) cities of the promised land are to be regarded as fully credible historical documents, and according to these, the land must have been extraordinarily densely populated and in a high state of culture. Judges 8 and 9 also tell of many strong towers and fortresses in the land. Likewise Num. 31 of many castles in the land of the Midianites.

That these reports of the Bible about the number of castles and cities in the promised land are correct is proven by the travel results of various researchers and the most recent excavations in Palestine. The whole land of the Germanic Moabites is full of castle and city ruins. North of this, one still finds nearly 3000 ruins of former towns, fortresses, ramparts, towers, and villages from Germanic pre-times, built of basalt stones. There too were the villages of Jair = S-arias and the Gothic asylum-city of Jair. Castles and cities were usually built on hills. The ruins of the city Ar-Moab measure half an hour in circumference. The masonry is so extraordinarily solid that it forms an indestructible block.

The excavation of the city of Gezer near Jerusalem, which only 500 years after Moses came into Jewish possession, confirms that this city was a strong fortress and a settlement whose origin goes back far beyond the beginning of accessible history in Palestine. Megiddo in the plain of Jezreel already played an important role as a fortress before the Jewish immigration and later since Solomon.

The latest excavations at the city of Jericho have shown that the real possessors and culture-bearers of the land were masters of town and fortress building and were rightly feared by the Jews. Tanach and Tabor were also strong fortresses. From the most recent excavations one can see that the non-Jewish inhabitants of the land created fortification works which can scarcely be imagined more perfect. They are outright masterpieces of the art of war of their time. The warlike king Ramses II of Egypt had great difficulty in conquering the strong fortress of Tabor on the holy Mount Tabor in Jezreel, 1315 B.C. The whole Getic land (Gothic land) of Western Asia was full of strong, proud castles.

Who then were these masters of fortress- and city-building before and at the time of the Jews in Canaan?

We know that the masters of fortress- and castle-building throughout the world were only Germans. Palestine reminds us, by its wealth of castles and city-kingdoms, of Scandinavia and Germany. Switzerland is still today a faithful image of the then dense fortification of the whole land.

The Jews have never and nowhere distinguished themselves as builders of cities and fortresses, at most as betrayers of fortress-plans, as the history of the Goths in Spain, Germany, and Austria amply shows.

It can therefore not be doubted that the builders of the system of cities and fortresses in the promised land, and the art of war there, were Germans.

Also the armament of the warlike, non-Jewish inhabitants of the land shows sufficiently that these were Northerners, and indeed Germans. The Bible speaks in various places very vividly of the many iron war-chariots of the Germanic Canaanites and of their great power. The old Germanic heroic song of Deborah and Barak tells us that Barak went up with 900 iron chariots to the defense on the holy Mount of God, Tabor. In many places the Bible speaks of the (Gothic!) wagon-fort. The Jews, according to Judges 1:19, could not defeat the Germanic inhabitants in the valleys of the mountains of Judah, because these had iron chariots. The same book of Judges vividly portrays how they made the Germanic peasant-folk tributary according to the well-known Jewish usurious method. After 3000 years, still the same song! When Ramses II in the year 1296/97 wished to defeat the Rethe or Getae in Palestine, they opposed him, according to an Egyptian report preserved of it, with 2500 hostile war-chariots.

Like the Nordic Germans, the non-Jewish inhabitants of the land used in war the so-called wagon-forts. The angels who were to help these Gothic fighters in Canaan in battle are the German Walküren (= Wal-cherubim = Wal-fürin). The Germanic war-banner was also in use in Canaan. Saul called up the Heriban to fight Amalek. War-rules are also mentioned in the Bible. The Goths in Canaan were armed with armor, helmet, spear, and shield (Fig. 10). According to the reports of the Bible (see the prophets Ezekiel and Jeremiah), the Gomer and Thogarma in the land of midnight, i.e. the Germans in the north, were armed in the same way. The equipment with shining cuirasses, glittering helmets, and shields, of which the Bible often speaks, was a peculiarity of the Germans, especially of the Goths.

The new old-Germanic researches, including those about Atlantis, have clearly shown that all culture came out of the Germanic north.

The Jews have never possessed warlike qualities; they have no joy in war and in armaments. Their fortresses are the stock exchanges, their weapons mortgages and banknotes. There can be no doubt that the well-armed, warlike, non-Jewish inhabitants of the land were Germans.

Germanic antiquity research has in recent years established that the Germans were the first to make ores useful, to invent bronze, and to know how to work iron. The tribe of Jubal, a master in all kinds of copper- and iron-work, is itself described by Genesis (which is to be understood as an old Germanic book of poetry and legend) as a descendant of the Nordic tribe Japhet and as a brother-tribe of the Gomer or Geormani or Germani. The Germans were the first who worked iron and bronze and through their wanderings, and also through trade, brought their "iron blooms" 1500–2000 years B.C. into Western Asia and even into Egypt. Even today, as already 5000 years ago, only the Germans are to be considered for iron- and metalworking. Iron is an old Gothic word (Ais, in the language of the Indian-Germans ajss = ayas). According to the reports of the Bible, Canaan before the immigration of the Jews was extraordinarily rich in ores of all kinds and in objects made of metal (Num. 31; Deut. 8; Josh. 22). Indeed, the most recent excavations in Megiddo, Gezer, Taanach, and Jericho have uncovered all kinds of carvings, utensils, and ornaments in stone, bronze, and iron, also in gold, among them even the state seal of the Jewish king Jeroboam. Furthermore, these excavations have shown that the Hittites or Goths in the land of Canaan already before the Jewish immigration knew blast furnaces for iron-smelting, which have only in the last decades been rediscovered. From all this the conclusion is justified that it was the Germans who created the high culture of Palestine.

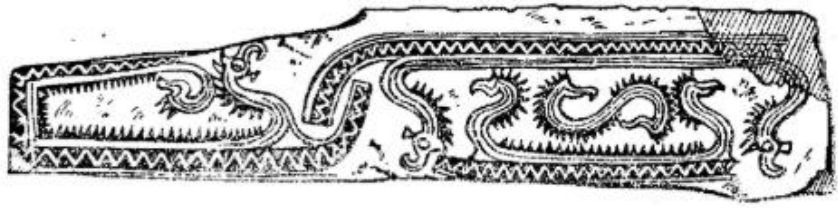

Fig. 11. Old Norse runes, the ornamental dragon, the Nordic Midgard serpent on a rafter from the younger Bronze Age

The artistic forms of pre-Jewish Canaan also bear a thoroughly Germanic-Nordic stamp, as the excavations have clearly shown. On artisanal objects one finds the animal forms of the Nordic-Germanic peoples: the dragon ornament (Fig. 11), the serpent-line, the wave-line, the braided-band derived from it, the double-spiral invented only in the North, the sun-wheel (Fig. 12), the

labyrinth, and the swastika 卐, the symbol of all Aryan peoples, pointing to the religion of the light- or sun-god (Fig. 13). Further, one finds the Nordic line-ornament (Fig. 11), which reflects the abstract thinking of the Northerners, in contrast to the soft, plant-ornament of the Southerners. But how did the Jews come to these distinctly Nordic artistic forms? They did not invent them; rather, Germanic tribes brought them into Canaan. It is interesting that Palestine research has established the fact that art in Canaan declined as the Germans intermingled with the subjugated and intruding lower races.

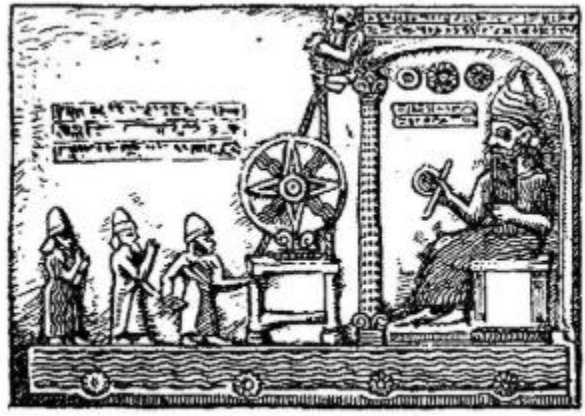

Fig. 12.
Old Norse frunst forms (sun wheel, double spiral) on the Babylonian Somas relief

It may be designated a firmly established historical fact that the invention of writing is a Germanic one and has its home in the North. Wherever the Germanic tribes wandered, they also brought with them their secret written characters, called runes, and it would not be difficult to trace almost all script-forms back to the Nordic runes. Even in the time of Charles the Great, Old-Nordic runes were still written in Germany. The Christian Church eradicated them. Boniface and the popes forbade the use of the Nordic runes “as a suspicious and sinful script!” Depending on the mixing with other peoples, the Nordic runes underwent different development and variation in the various lands.

Now we know from the excavations in Palestine that the use of writing in the Promised Land is very ancient and reaches back to 2000–3000 B.C. Writing was done with a firm stylus on clay tablets, which were then baked. This made it possible that a few years ago, in the ruins of old Taanach in the plain of Jezreel, in the rediscovered palace of King Ahas of Samaria, Professor Sellin discovered the city-archive of Ishtar-washne, consisting of clay tablets with cuneiform script and written in Babylonian language, hidden in a clay chest. From this archive it follows that the Germanic inhabitants of the land already 1000–1400 B.C. used the Babylonian script and language for documents,

contracts, legal transactions, and communications (see Fig. 12). Also, in Canaan as early as 1200 B.C., papyrus was used with ink-writing, which is confirmed by Egyptian reports. There is no doubt that the Germanic population of Canaan already in ancient times actually possessed books, at least documents in great number and extent, written in their own (Gothic) script. Many of these writings are preserved to us in the Bible, although often clearly falsified by Jewish priests for their own purposes. Many are no longer extant, such as the Song of the Ravens. According to II Macc. 2, 13–15, there already existed in Jerusalem around the year 1000 B.C. a library.[13]

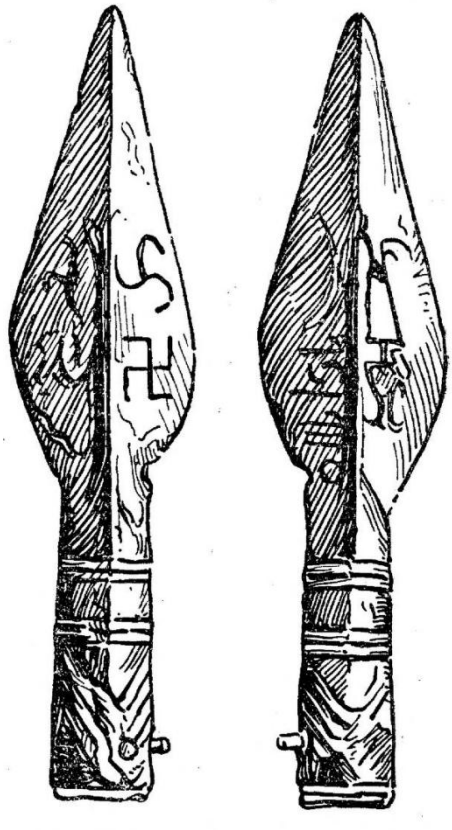

Fig. 13. Nordic canzen tip with swastika decoration. Bronze.

Many stories and records of the Bible receive confirmation through Assyrian and Babylonian ones. Some of these records reach far back into prehistoric times. Already before the immigration of the Jews into Palestine,

[13] The Germanic Ps. 74 indicates that the books written on tablets were stolen by the Jews.

Gothic (Hittite) princes there themselves exchanged letters with related Egyptian kings, as is evident from the excavations in Tel-el-Amarna.

The foregoing proves sufficiently that the Jews did not first bring the use of writing into Palestine, were not at all the bearers and creators of culture there, but rather that their priests collected the already existing Nordic literature and, after the suppression and destruction of the Germanic population, passed it off as their own. An unheard-of fraud against the world! (See also II Macc. 2, 13–15 and 24–33.) — Are we Germans perhaps headed toward a similar fate as our Gothic kinsmen in Canaan? Are not almost all newspapers and church presses already in Jewish hands?

Of Germanic origin also are the sagas of Creation, Paradise, Adam and Eve, etc. One finds them in similar form among all Germanic cultured peoples centuries before Moses, also in the Indian Vedas. Even a pictorial representation of the Fall in Paradise was found among the excavations in Nineveh, made centuries before the immigration of the Jews into Palestine (Fig. 6).

The Paradise saga depicts how happily and content, in what paradisiacal innocence the Germanic immigrants lived in their Nordic homeland and at first in Aramania (Armenia) and Chaldea, until they mingled with lower human races and human-apes[14].

Thus came ruin and misfortune upon the Aryans, because mixing with lower races always brings a demoralizing influence and thus a curse. The paradisiacal state of purity of the Children of God, as the Aryans called themselves, was gone. They were driven out of Paradise.

This is a complete counterpart: just as in the high North the Nordic Germans lived three months long in the Trojaburg, called Babylon, down below — from it came all ruin, also that with lower races, and everything over the Germans (Gen. 6 and 11). After the mingling with the lower races, the Sun had set for the masters, who through this fell away from their own nature, from their God. Then came sin; they had eaten of the tree of knowledge of good and evil.

The Flood saga (Fig. 7) is likewise a very old Germanic saga, based on historical facts. With Flood, i.e. great flood, the Old-Nordic saga designates the immense ice-streams which, during the Ice Age, flooded the lands, annihilated whole peoples, and in the North left behind only a few chosen ones, who were partly held back by the ice-wall in the North, but partly also pushed southwards and there, under their tribal prince Noah, settled in the Armenian highlands. His

[14] cf. Liebenfels: Anthropogonita. Ostara-Verlag, Döbling-Vienna 1918.

grandsons, the sons of Japheth, bore names which clearly show their Nordic origin: Gomer, Magog, Askenaz, Thogarma.

The Bible says explicitly in Genesis 6 that there lived on earth two kinds of men: Children of God, as the Aryans called themselves, and Children of Men, lower races, with whom the Thogarma, the God's-Germans = God's-men, Children of God or Sons of God, intermingled, through which curse and misfortune came upon them.

All Aryans, i.e. "all the world," as it says in Genesis 11, had one tongue and speech. Through their mingling with other lower human races, a completely natural process set in: different dialects arose, or as the Bible says: "Their language was confounded, because they no longer understood one another." (Babylonian confusion of tongues).

Thus most biblical sagas can be determined as Old-Germanic property, and the Bible in its non-Jewish parts must appear to us as a most valuable ancient Aryan document.

How could the Jews be the creators of this four- to ten-thousand-year-old culture, when their people counts only 3000 years? Never and never again! Rather they have seized the cultural achievements, especially the writing system, of the Germans in Canaan, whom they oppressed, and passed them off as their own work, even appropriated their name "Children of God," "Chosen People of God, Israel," in order more easily to rule and exploit the world. An unheard-of falsification of world history!

It seems like a decree of fate that the World War had to bring proof of the Nordic-Aryan origin of the culture of pre-Jewish Canaan. The prehistorian at the Natural History Court Museum in Vienna, university lecturer Dr. Josef Wayer, made during the trench warfare in Palestine the following determinations:

The Stone Age culture in Palestine agrees exactly with that in Northwestern Europe. In Palestine, however, as in Egypt and Babylonia, it can at most be dated to 10–15,000 years, while in the Germanic North it reaches a development of 60–80,000 years. From this follows the fact that the culture in Palestine comes from the Ario-Germanic North.[15]

Insofar as the Bible mentions customs from that Stone Age (cf. Chap. 5), it depicts Nordic ones.

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[15] See more in Karl Friedrich: Die Altgermanische Volkskirche. Nürnberg.

# Chapter V

## The religious customs and usages and the cult of the various non-Jewish tribes in Palestine are distinctly Germanic

Already before the dawn of history, it was a sacred custom among the Germans to erect monuments or memorial stones, also called in the Bible "memorial stones" (Josh. 19:19), in remembrance of important events (cf. Fig. 14). These memorial stones often also served as boundary stones of tribes, as testimonies of special historical occurrences, or as gathering places. They reached a height of 1–20 meters. From the Germans who emigrated by sea, they were also often set up at particular promontories as boundary or way markers. In many cases runes were also carved into them, which gave record of the events for which the memorial stones had been erected. They were held sacred by the Germans, consecrated to the sun-god, the All-Father of the Germans (Fig. 15), and no one was permitted to destroy them.

Fig. 14 Aligermantic stone column from France. 22 Lang.

Now the Bible reports in numerous places that the non-Jewish inhabitants of the land, even up to the time 500 years after Moses, erected such memorial stones. When Jacob fled to Haran, the Aryan homeland of his grandfather, he set up a stone in memory of his remarkable dream, anointed it with oil according to Nordic custom, and called it Bethel, i.e. House of God (Gen. 28). On his return to Palestine, he again set up a stone monument in Bethel and poured libations upon it, according to Old-Germanic custom (Gen. 31 and 35).

The Jew Moses commands his Jews everywhere to break down the columns of the Germanic co-inhabitants, just as Roman missionaries later did in Germany (Deut. 7:5).

Fig. 15. Algermanic Malitein from Relichinpah (Armenia).

When the Germanic tribes immigrated into the Promised Land, they erected twelve great memorial stones, namely in Gilgal, which in German means: stone circle. They whitewashed them with lime (Deut. 27:2). The Germans were, after all, great astronomers. They were the first among all peoples to observe the course of the stars and to establish the 12 months and 30 days. In order to be able to determine exactly the annual and daily course of the sun, they set up around their altar, in various circles, 12 or 30 stones (Figs. 19, 27–28); hence the "twelve" stones at Gilgal. Each of the twelve stones was to signify a month and to allow the sun's position to be read. The thirty stones indicated the days. These

stone circles were thus a kind of calendar. Also in Gilead, on a hill, there was a sacred circle of stone columns with an altar in the middle. Wells, so very essential for life, were also often surrounded in Palestine by such stone circles, in order to designate them as sacred and inviolable—for example, Beersheba = Seven Wells, from ber = well (spring) and sheba = seven. Such stone circles are still to be found in large numbers in northern regions (cf. Figs. 27–28). Naturally, Moses forbade his Jews to erect memorial stones (Deut. 17:21–22; Deut. 12:2–3).

When Joshua, an Old-Germanic hero whom the Jews falsely claimed as one of their own, held his last "diet" on the old-Germanic "memorial or assembly site," "he took a great stone and set it up there under an oak that was by the sanctuary of the Lord, and said to all the people that this stone should be a witness to what had been spoken." It seems that the legal resolutions adopted at the assembly were also written on the stone; perhaps it will still be found. Repeatedly in the book of Joshua and in Judges, the Stone of Bohan is mentioned. It served as a boundary stone between different tribes, just as it was custom among the Germans since ancient times. In Joshua 8 it is explicitly mentioned that Joshua set up memorial stones on Mount Ebal, upon which he wrote the law of the Germans in runes.

Joshua must have lived extraordinarily long before Moses. The stone knives he used (Josh. 5) point to the Stone Age, in which demonstrably Germans had already immigrated into Asia Minor.

Fig. 16. Northern Rittal near Liverno.

When the Children of Israel defeated the Philistines, Samuel at Mizpah and Shen set up a memorial stone in remembrance of the victory and called it Ebenezer (1 Sam. 7:12). David's son Adonijah sacrificed sheep and cattle at the holy stone Zoheleth by the spring of Rogel (1 Kings 1:9). Jonathan directed David to the Stone Ezel (1 Sam. 20:19). Of King Hoshea, about 750 B.C., 2

Kings 17 reports that he set up columns on all high hills—probably stone circles or meridians for the observation of the course of the sun, such as those in Gilgal. King Manasseh also had a place erected for star-worship.

Naturally this displeased the Jewish priests, and so they wrote: "He did what was evil in the sight of the Lord." King Josiah of Judah, however, was a puppet according to the will of the Jewish Yahweh-priests; for he destroyed the venerable memorial columns of the co-inhabitants of the land. A truly "pious king" was also the Jewish king Asa. He too destroyed the Balder-columns (2 Chron. 14). Likewise the "pious king" Hezekiah in Judah, to the delight of the Yahweh-priests, broke down the Germanic memorial columns—a barbarity which the Jewish priests described as piety.

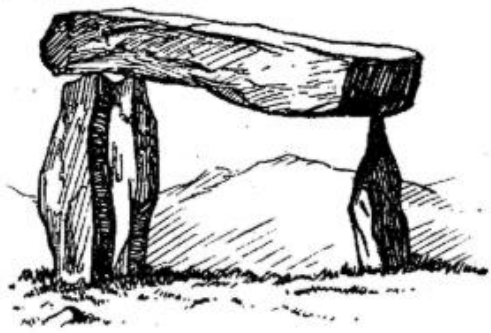

Fig. 17. Old Germanic Attardolms from Iriand.

Such stone monuments or memorial stones must have existed in Palestine in masses. In the most recent excavations in Palestine, especially in Megiddo, Taanach, Gezer, and Jerusalem, a large number of such memorial stones have been uncovered, including the stone column of King Mesha of the Moabites, which bears a clearly legible inscription in which King Mesha proclaims his victory over Israel.

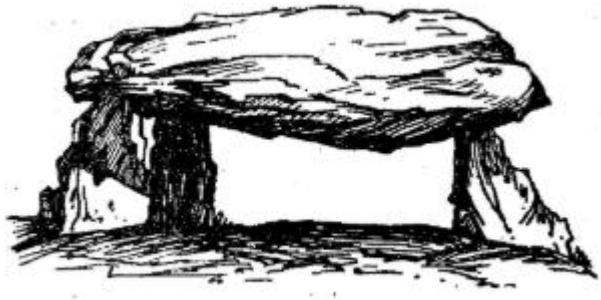

Fig. 18. Algermanic altar dolmens made of unhewn stones (France

In Gezer, a complete Germanic stone-column sanctuary has been uncovered. Research travelers have established that especially east of the Jordan a great number of such stone monuments are to be found. If it becomes possible to decipher their inscriptions, we shall obtain further information about the Germanic heroic people in Palestine, destroyed by the Jews; for without doubt these stone columns covered with runes are of Germanic and not of Jewish origin. Then the fraud of the "chosen people" of the Jews will soon come to an end!

Another sacred custom of the Germans was to set up two stones and place a third upon them, i.e. to build an altar, usually of unhewn stones, upon which offerings were brought to the sun-god, the eternal Father of Love, the All-Father, and indeed usually at certain seasons of the year which were connected with the course of the sun or moon (cf. Figs. 16–21): at the spring equinox, at Easter, at midsummer, at the autumn equinox, at harvest festival (Feast of Tabernacles), at the winter solstice or Yule-festival (today's Christian Christmas), at the new moon (Gen. 1:13). Often the altar was also provided with hand-sized depressions or small bowls (Figs. 22–23). These were intended for the reception of oil, blood, or other offerings. Such altars are found everywhere Germans had come—from the North Cape of Scandinavia through all of Europe down to West Guinea in Africa and Sophala (East Africa) in Egypt, Asia Minor, Persia, India, and Siberia.

Fig. 19. Almordikher altar stone with stone circle from Sweden.

They were also, according to the testimony of the Bible, already erected in pre-Jewish times in Palestine. The Germanic military leader Abram, after his arrival in the land of Canaan, built altars on several occasions: in the grove of Moreh, in the grove of Mamre, on Mount Moriah, in Beersheba. The sacrifice of Isaac signifies the transition from the old Aryan custom of human sacrifice to animal sacrifice, and shows the gradual development which the culture of the

Israelites had taken. Jacob likewise erected altars several times, on the occasion of his return from Haran in Bethel, including the altar "Israel."

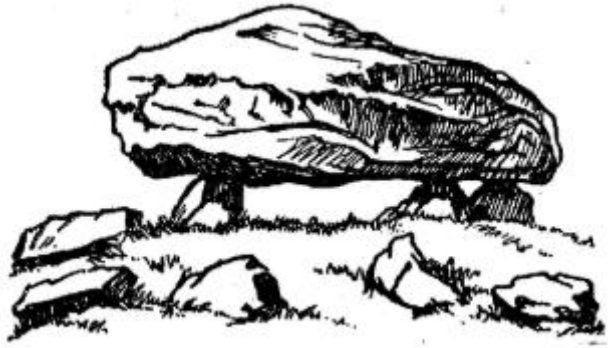

Fig. 20. Old Germanic altarpiece near Dismar in Mecklenburg.

Moses, however, commands his Jews to tear down the altars of the Germanic inhabitants (Deut. 7:5).

At the immigration of the Germanic tribes, these erected their altars out of whole stones, "upon which no iron has passed", that is, which had not yet been worked with iron. From this it emerges that the immigration of the Germans into Palestine must have taken place in very ancient times (Stone Age). (Josh. 8:30–31; Deut. 27:5–6. Figs. 16–21).

Gideon built, according to Judges VI, under the sacred oak at Ophrah, an altar and offered sacrifices upon it in the old Germanic manner. Likewise Samuel built in Ramah (= Ramman), where there was a Germanic sun sanctuary and where the Germanic weather-god Ramman = Thor was worshipped, an altar to the Lord. The old Germanic hero Joshua = son of Nun, i.e. of the earth mother Nuna = Manna, the war-leader of the immigrating Germans, not of the Jews as Jewish historians falsify the Bible, after his entry built on Mount Ebal to the god Allfather an altar of whole stones which had not been worked with iron, and inscribed upon these stones the law of the people (Josh. 8:32).

The tribes of Reuben, Gad, and Manasseh erected, according to Joshua 22, a great, beautiful altar at the Jordan as a witness between them and the other tribesmen. At first this did not please the others, for they wanted to have a common national sanctuary, probably Gilgal or Mizpah; later, however, they reconciled themselves.

Fig. 21. Old Mordish altar and grave dolmen (stage grave) from the Lüneburg Helde.

Saul too built an altar to the Lord (1 Sam. 14:35f). In doing so he practiced the right and custom of the Germanic war-leaders and kings to build altars and thereon offer sacrifices to God for the people; just as the old Germanic king Melchizedek in Jerusalem was at once king and high priest. As a rule the altars were decorated with the horns of bulls, an old Nordic custom, which the Jewish priests in Jerusalem also imitated (Amos 3:24).

Of many kings, especially the kings of the northern kingdom of Israel, it is reported that they built altars to the Lord and thereon, according to old Germanic custom, offered burnt offerings and thank offerings (2 Kings 16:12–13 and 21:2, Isa. 15:2, 16:2). This, of course, displeased the Jewish priests in Jerusalem, because the inhabitants of the land did not make pilgrimages to their temple and did not bring sacrifices there, so that their income was diminished. Such kings, who honored the old Aryan Baldur cult and for this purpose built altars, are insulted by the greedy Jewish historians as “godless” kings who “did not walk in God’s ways.” As “pious” and “pleasing to God” kings, however, they designate those (they were only kings of the two-tribe kingdom Judah, more subject to Jewish influence) who destroyed the Germanic altars in the Jewish land and forced the inhabitants to bring plentiful offerings, tithes, and various taxes to the Jewish god Yahweh—that is, to his priests—such as the kings Hezekiah, Josiah, and Asa. Then the business of the fraudulent priests flourished. Small wonder that they exalted such kings to heaven. The Bible falsification carried out with great cunning had the purpose of making their god Yahweh appear as the mightiest and of securing for themselves great income.

Now it is remarkable that, in the excavations in Palestine—in Megiddo, Taanach, Tabor, and Gezer—altars were found which are provided with old Nordic cup-marks, and which resemble the old Germanic sun-altars like one egg to another (Figs. 22–23).

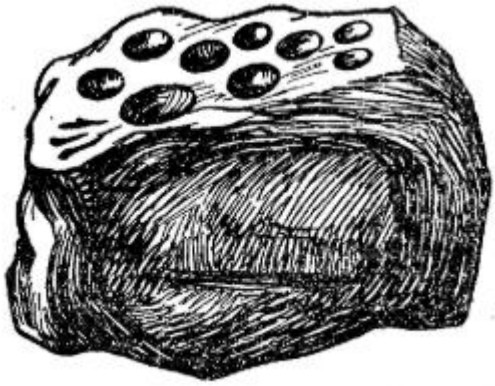

Fig. 22. Aitgermanlicher Altaritein init bowl-like depressions from Sweden.

There can be no doubt that these altar constructions are of Nordic-Germanic origin. Very ancient Old Norse altar dolmens are also found in Canaan in great numbers. They alone already prove that Germans created the culture of Palestine. That all of Canaan was full of Nordic fire-altars (mostly on hills) is attested in Hos. 8, Am. 2, 31, Ezek. IV, Ezek. VI, 20, 2, Hos. 41, Hos. 10.

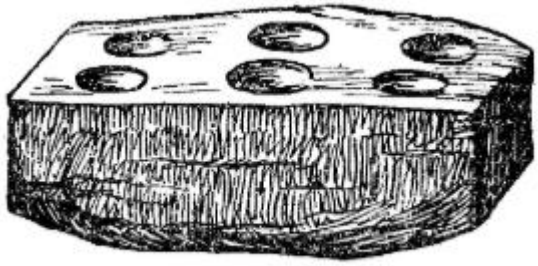

Fig. 23. Old Germanic altar stone with bowl-like depressions from Gotland.

It was an old Germanic custom also to build sacred "high places," i.e., folk churches (see Figs. 24–28). These were artificially made mounds, or else natural hills or mountains, leveled off at the top and usually provided with three ring-walls, often spiraling upward. These ring-walls represented the ascending course of the sun. They were called—and are still called today in Scandinavia—Trojaburgen or Troll-burgen (a town in Sweden is called Trelleborg), or Babylon = Burg of the Father (from papas = father) (see Figs. 44–49), and in Germany also "Walburgen." In times of danger during enemy incursions, they also served as refuges and defensive sites. Such Walburgen are still found in Germany in great number.

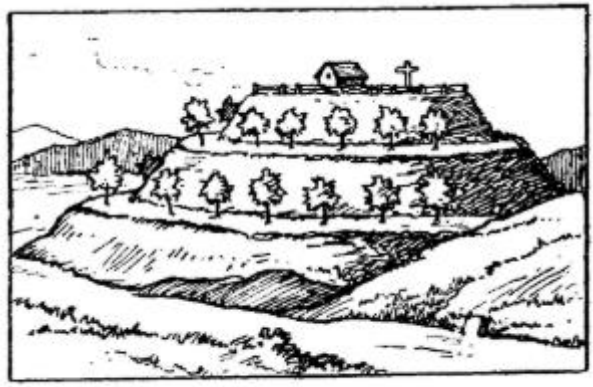

Fig. 25. Old Germanic bellige site of Obergänzendorf in Austria.

The best-known Walburgen in Canaan were Megiddo, Tabor, Taanach, Hermon, Gezer; some of them were expanded into strong fortresses. Now the words of the Gothic-Israelite psalmist are also understandable: “I lift up mine eyes unto the mountains (Walburgen, sun-burgen, high places, Trojaburgen) from whence cometh my help!” (Ps. 121). A whole series of psalm passages speaks of the “holy mountains” and “places” and the houses, courts, heights, the temples erected upon them: Ps. 2, 6, 9, 12, 11, 4, 15, 1, 20, 3, 24, 3, 26, 8, 42, 7, 43, 3, 48, 2–3, 17, 68, 12, 72, 3, 74, 2–9, 87, 1, 89, 13, 102, 30.

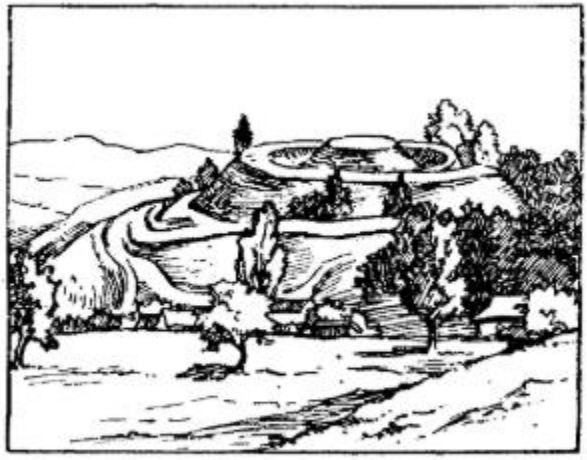

Fig. 24. St. Berg Hausburg in Lower Austria with screw-shaped ring walls... which indicate the course of the sun

These mountain sanctuaries were the Volkskirchen[16] of the Germans who had emigrated to Canaan, who brought with them the beautiful sacred custom of the Nordic homeland into the "holy" land, and there too "built high places," as the Bible quite rightly says. They counted them as "sacred" and as the seat of the divinity, as is evident from the psalm passages cited. Their spiritual leaders, poets, and prophets glorified them in beautiful psalms, which the deceitful Jews passed off as their own spiritual creations.

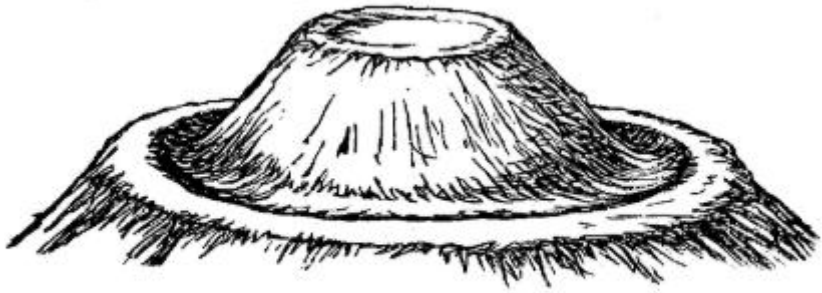

Fig. 26. Hellige Höhe of Ramsberg (Ramansberg) (Central Franconia). The ring wall ellipses depict the elliptical orbit of the sun.

The ring-walls enclosed the courts of God and were the boundary of his sanctuary (Ps. 135, Ps. 92:14, Ps. 78, 84). Hof was the term in the heathen lands for the cult-site laid out with roof and enclosure (Amira: Grundriß des germanischen Rechtes). The priest was called Gode and was at once judge and war-leader (cf. Book of Judges).

On the upper surface of these places of God an altar (Heb. misha = Mizpa) was erected. Most often the altar was surrounded by various stone circles, according to the number of months and according to the number of days (see Fig. 19, 27–28). They were, in a certain sense, observatories and served for observing the course of the year of the sun and the course of the moon. They were dedicated to the Germanic sun-god and counted as a folk sanctuary. Every year, at the change of the seasons, also at new moon (Isa. 1,14), the district companions went on pilgrimage to their sanctuary and celebrated there together with their clan- and family companions and kinfolk these natural festivals, bound together with feast banquets, festive dances, and love feasts. They lasted several days. In Switzerland even today Yule feasts and solstice festivals are held on the old "holy" mountains. These festivals were a shining point in the national life, served to maintain the national idea, which found its burning and focal point in a national religion. Hence these festivals were exceedingly beloved among the Germans and preserved themselves for thousands of years in the custom of the people. They are, like the solstice festivals, not yet

[16] vergl. Hierüber Rarl Friedrig: Die Altgermanische Volkskirche. Nürnberg.

extinguished even today, although the superstition of the Christian missionaries and their fanaticism shattered the columns and altars, cut down the sacred trees, and in foolish superstition destroyed a beautiful and essential part of folk culture. Such folk-church mountains, called “holy heights,” can still be found, some well, some less well preserved, by the thousands in all Germanic lands; the farther north one goes, the better preserved. — Ancient Germanic mountain festivals (Kirchweihfeste, from fir = mountain) were still celebrated in Canaan.

Fig. 27. Ruins of the Stonehang Sun Temple, consisting of stone circles, in England.

In the time of Jesus they were still practiced, and even in his time people made pilgrimages to the mountains. (Cf. John 10,22).

The festival participants performed in the sun sanctuary artfully interwoven ring dances, which imitated the annual course of the sun and pursued a eugenic purpose. A remnant of this is still found in the Andernach spring procession, i.e. the old Troja dance or Salii dance at Trier (Triera = Troy). One sees here, too, how the Roman Church managed to absorb into its system ancient Germanic customs and usages, as for example also the laying down of offerings at the altar at Easter.

At the sanctuary there were also holy groves, ancient, mighty trees, upon which, according to old Germanic custom, captured weapons and standards of enemies were hung up as consecrated to the gods. Even in the 5th century after Christ the Bavarian king Thev-donis consecrated the mountain and grove between Abach and Regensburg and the great oaks found there to the god Wodan. Sacred trees to the Germans were also great lindens, under which altars—and later, in their place, chapels—were erected, and to which one made pilgrimage in solemn processions. Charlemagne and the popes forbade the erection of holy groves and altars, and the Christian missionaries cut down the

holy oaks of Wodan. The Germans of Canaan likewise erected, after the custom of their northern homeland, altars under sacred trees and "great oaks" (Ezek. VI,3; Ezek. 20,28; Hos. 4,13). According to Ps. 92,14, in the ring courts of the folk churches (Kirche means circle, ring) cedars were planted, thus just as in the North sacred groves were laid out. Among sacred trees the Bible names, among others, the palm of Deborah (Judges 4,5), the Deborah oak, under which there was a Deborah grave (Gen. 35,8), the oak of the pillar (Judges 9,6), the soothsayers' oak (Judges 9,37), the sacred tree at Shechem under which King Jacob buried the foreign cult objects and fetishes, the terebinths of the soothsayers. This reminds far too strongly of the sacred oaks of the Nordic Germans, especially those of the Germans.

Also considered holy trees were specially erected wooden pillars, called Asherim in the Bible. (II Chron. 31,1; 15,10; 14,7; 17,6; 33,3; 34,3; II Kings 13,6; 17,10; 18,4; 21,3; 23,2–7; I Kings 14,22; Isa. 17,8; 27,9). They were imitations of the world-ash of the Nordic-Germanic divine teaching, the symbol of fertility; Acheren = Asherim = oaks: oak-pillars, with which the holy groves, also the graves, were adorned.

Holy groves and high places were, according to the testimony of the Bible, erected in great number by the non-Jewish inhabitants of the land of Canaan. (Judges VI,25 and 28; II Kings 23; Amos 7,9; Micah 1,5; II Kings 10,26–27; 12,4–14,4; 15,4–15,35; 16,3–4; 17,9–11, 16–17; 18,4–21,3–6; 23,4–25; II Chron. 1,3–11,15; 14,2–4; 15,16–17; 17,6; 21,11; 28,4–25; 31,1–7; 33,3–6, 15–19; 34,3–7; I Kings 11,7–12,31; 14,23; 15,14). Most of these were on high mountains which gave a magnificent view; for the Germans were, in contrast to the Jews, great worshippers of nature and its beauties. They loved to worship God beneath His beautiful blue sky, in the shining radiance of the sun, and in the sight of their fair homeland. They believed the deity to dwell on the "high places" which gave protection and help. (Ps. 102,20; Ps. 68,16–17; Isa. II,2–3; Ps. 87,1; Isa. 11,9; 14,25; 25,6–8; 27,1–13; Ps. 96,8; Ezek. 20,40). Therefore the Psalmist sings (Ps. 121,1): "I lift up mine eyes unto the hills, from whence cometh my help." The patriarch Jacob built an altar on a mountain and invited his brothers to eat (i.e., to the old Germanic love-feast), and after they had eaten, they stayed on the mountain overnight (Gen. 31,54). The Germanic people in Canaan clung with incredible tenacity to their holy high places until only a few centuries before Christ. (I Kings 15,14; II Kings 12,4; 14,4; 15,4; 15,35; 17,10–11; 21,1–7).

Sometimes, above the altar of the high places (the mountain of God of the Germans and of the Bible), a house was erected. The Bible also knows this old Germanic custom (I Kings 12,31; II Kings 17,29–32; 21,2–7; 23,13–16; Judges 18,31; Ps. 74,8–20; Ps. 96,8). It calls this temple on the mountain of God

the "House of the High Places." Even in the 16th century such a sun-temple (called Germanic Kirk, Kerk, Kirriake) still stood near Süderbrarup in Holstein. Charlemagne, the "slayer of the Saxons," destroyed very many such heathen-Germanic "churches." Many places in the Germanic North still today bear the name Kirkham or Kerkham. The Germanic sun-temples and altars were aligned exactly toward the east, facing the sunrise at the beginning of spring. The Jewish-Roman (Christian) churches with their altars and pillars are nothing but imitations of these.

The Christian custom of burying the dead in "holy, consecrated" places, by the "church," i.e. by the sun-temple with the face toward the east, is a heathen-Germanic one. In fact, in all old Germanic burial grounds one finds old Germanic fire-altars or also "sacrificial heights," Walburgen. Examples are found in Germany in abundance,[17] and according to the testimony of the Bible and Palestinian research, also in Canaan.

According to the testimony of the Bible, such sun-temples were frequently erected in Canaan, e.g. in Hebron, Beersheba, Bethel, Mahanaim, Shiloh, Mizpah, Gilead, Samaria, Gilgal (Amos V,5; 6,1). As a rule, the holy heights, according to various biblical passages (thus Ezek. 43,7; Judges 8,32; II Kings 23,15), were burial places of nobles and princes, as in the Germanic North. The Jewish Yahweh-priests cleverly adopted this custom of the Israelites. According to Jeremiah 35, the Solomonic temple was a great mausoleum; its many mysterious chambers were hereditary tombs of the kings and nobles of the realm. Private chapels, similar to the burial chambers of the Egyptian pyramids, where the survivors brought offerings to the dead (cf. Ezek. 8,7–12 and 43,7–8,12).

In front of the temple in Jerusalem stood Nordic stone-pillars, sun-pillars (II Chron. 34,7; Isa. 17,8; 27,9), sun-wheels, sun-chariots (II Kings 23,11–12[18] Abb. 32), and even an image of the Nordic Midgard serpent (II Kings 18,4); proof of the extent to which the Nordic sun-cult persisted even in southern Canaan (Abb. 62).

Most likely each district or each tribe, as with the Germans in the North, had its own sanctuary. It served at the same time as a gathering place. Court sessions, national assemblies, and political deliberations were held there, princes and kings were elected there. Cf. Psalm 71,3: "Let the mountains bring peace to the people, and the hills righteousness." Saul, for example, was elected king of

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[17] 1. Cf. Karl Friedrich: Die Altgermanische Volkskirche. Nürnberg. The completely new, hitherto unknown discoveries of the author in the prehistoric field reveal the remarkable connection between Israelite and Nordic culture and are indispensable for the understanding of the present work.
[18] Cf. also: Prof. Dr. Rossina: Die deutsche Vorgeschichte. Würzburg, Rakitsh.

the people at such a national sanctuary, where the people assembled under the leadership of Samuel. The Books of Kings report to us in great detail how throughout the land of Palestine holy heights and holy groves existed, how the people assembled there and celebrated Germanic festivals, also Germanic dance festivals (Judges 21,20–23), and how the kings themselves, according to very ancient Germanic custom, performed the priestly office there (II Kings 16,12–13; 21,2–7). Depictions of such festival dances were found in excavations in Canaan. Even in the time of Solomon and David the old Germanic high-place worship flourished in full bloom in Palestine. It extended into the period after the Exile, from which point on the Bible no longer brings historical evidence for it; the reason for this will be seen from the following.

Its main stronghold and its greatest spread was the Germanic sun- and high-place cult in the more Germanic north of the land of Canaan.[19] It succeeded less in maintaining itself in the southern part of the land, inhabited by the Jews, in the two-tribe kingdom of Judah. Yet even here the high-place cult still existed in Solomon's time. Solomon himself still sacrificed on the high places. At that time there was not yet a Jewish temple in Jerusalem, nor a secret, tightly bound Jewish priestly guild, and only under Solomon's reign did the world-historical, centuries-long struggle begin between the Jewish Yahweh religion and the old Germanic Light religion, between the Yahweh cult and the old Germanic sun- and high-place cult with its Christian-like worship of God.

The Jews had, from the time of their immigration up to Solomon, already attained great wealth and a state-dominating influence in the kingdom of Judah. Their gold and their influence, supported by the Yahweh-priests for their own advantage, moved Solomon to build a temple to Yahweh in Jerusalem and to assign the Jewish priests special state revenues. Only after the Jews, under David, had conquered the proud Gothic temple-fortress, the mountain sanctuary Zion (fortress of Ziu = Tiu) and Jerusalem (Fri-salem = the city of joy of the Aryans), 500 years after Moses, was it possible for them to build a temple for their fetish Yahweh in Iri-salem, to set it in place of the Gothic central sanctuary, and gradually to present it to the Gothic people as their god. With the help of the rich Jews, Solomon—or rather the Jews—succeeded in making all of Palestine tributary (I Kings 9). But Solomon himself relapsed, built again high places, and again practiced sun-worship (I Kings 11), although he owed his power, his position, and his wealth to the Jewish priesthood.

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[19] Cf. Karl Friedrich: Die Altgermanische Volkskirche. Nürnberg.
Note: Holy sites, courts, mountains, holy castles still exist in Germany in their thousands. They bear, as the places named after them significantly show, the names: Burgstall (site of the holy castle), Hofstätten, Steinsberg, Heiligstatt, Heiligenberg, Gottesberg, Asenberg, Hohenasberg, Höhberg, Gosheim, Gotha (home of God), etc. As these holy sites demonstrably look back upon an age many thousands of years older than the holy mountains and culture of Palestine, it is thus proven that the Baldur- and high-place cult migrated from north to south.

The exploitation of the whole land, the unheard-of tax pressure, and the great burden of interest (= mortgages) imposed upon the people by Solomon and the Jews led, in 975 B.C., to an anti-Semitic movement in Israel, to the division of Canaan into a ten-tribe kingdom and a two-tribe kingdom. The former remained more Germanic, chose its Germanic kings, and continued to practice Germanic high-place cult. The latter, however, assumed more and more Jewish character and remained entirely under the influence of the Jewish priests. This split between the more Germanic north and the Jewish south continued in full sharpness until the time of Christ, when there was still no fellowship between Samaritans, i.e. more Germanic population, and Jews.

In Judah itself a very bitter struggle unfolded between the two religions, between the old Nordic sun-worship and the Yahweh worship. The Jewish priests strove with all their power to eradicate the entire Germanic worship root and branch and to make their Yahweh cult in Jerusalem the sole religion, which became for them a source of inexhaustible wealth. They wanted to establish a state and to control the people through the magic means of the state, exactly as for two thousand years it has been the aim of the papacy. Willing helpers they found in some Jewish kings, such as Josiah, Hezekiah, Joash, Asa. Under them the Yahweh cult won its final victory over the old Germanic Baldur worship. The struggle was carried out with the greatest bitterness. The kings just mentioned, who stood entirely in the pay and under the influence of the Jewish priests, fell with barbarity unparalleled upon the sanctuaries of the Germanic population, smashed the stone memorial pillars and astronomical stones, the stone circles, the holy altars, sun-pillars, and world-ash poles, cut down the holy trees, even killed those who still sacrificed on the high places, burned them in the manner of the "Christian" papal Inquisition, and forced all the inhabitants of the land to pay unheard-of church taxes of all kinds: head-tax, atonement money (indulgence money), tithes, land-tax, tithes of cattle and sheep, tithes of the consecrated, first-fruits of grain, wine, oil, honey, and of all produce from the field, plus the tithe thereof and all kinds of offerings to the priests. Thus the people were drained and the wealth and influence of the priests rose immeasurably.

The clerical kings were, of course, according to the wishes of the priests. Of them the Jewish historians always wrote in the same way: "He did what was pleasing to the Lord; he did what was good, right, and true before the Lord his God"; "therefore he also had prosperity" (II Chron. 20,21; 29,31; II Chron. 26 etc.). On the other hand, the priests were enraged if a king dared again to honor the old Nordic high-place cult, like Asa. Such kings were excommunicated as heretics. Of them they wrote in the same way: "They did not do what was pleasing to the Lord, but walked in the ways of the kings of Israel."

Utterly furious, however, they became if a king like Asa wanted to sacrifice in the temple at Jerusalem. Eighty priests cried out to him (II Chron. 26): “It is not for you, Asa, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense. Leave the sanctuary; for you are trespassing, and it will bring you no honor from the Lord God!” As punishment for his alleged “sacrilege” the Jewish priestly historian makes him leprous until his death.

Thus the Jewish priests, in stubborn persistence, achieved what Moses had already sought 800 years earlier: the destruction of the old Nordic sun-cult and the general introduction of the dark, fanatical Yahweh worship, which became an inexhaustible gold mine for its priests. With fire and sword they later, like the papists, attacked the heretics, attacked everyone who dared to follow the old Nordic sun cult, even if only in secret. The struggle begun by Moses, with his prohibitions against the erection of high places (Deut. 13,2–3), against the Germanic mountain (kir), sun-worship, extends down into our own time; a council in France still forbade it in 567, and in England even in the 11th century A.D.[20]

The excavations and researches of recent years in Palestine have shown that on the holy mountains (Walburgen) in Gezer, Megiddo, and Tabor there actually were old Germanic sun-sanctuaries (sun-castles), and that Canaan, like Germany, was full of old Germanic sun-castles (Walburgen) (Ps. 121,4). In Gezer the most important find may be considered the uncovering of a complete sun-sanctuary, consisting of stone pillars of various sizes and a fire altar with horns. Also in Megiddo, this old Germanic, magnificent fortress, one still found the visible remains of old Germanic worship. There, alongside the pillars, one also found the old Germanic altars.

Most important, however, is the conclusion of these excavations: that the worship of the Germans in Palestine took place entirely under the open sky, on heights turned toward the sun and the heavens, and entirely without temples, but also entirely without images of God. This confirms the fact that Germanic worship was from the beginning only a pure worship of God, a natural religion, a reverence for the deity ruling in nature, and (Ps. 78,58; 97,7; 115; 135) entirely without any idols. Only through contact with lower races did their idolatry and superstitious thinking also find entrance among the Germans of the south and north. For Canaan this cultural-historical process can be precisely followed on the basis of the Bible; for Germany it is proven by old Germanic research. Among the Aryans it was already forbidden thousands of years before Moses to make images of the gods. The biblical word: “You shall not make for yourself a

[20] Karl Friedrich: Die Altgermanische Volkskirche, Nürnberg 1921.

carved image, nor any likeness of anything in heaven or in the underworld!" is an old Aryan demand. The exalted conceptions of God were not to be profaned by images, as Tacitus reported of the Germans.

Long before Moses, among the advanced Aryans the belief in the One Eternal God, the all-pervading World Spirit, had arisen. From this it is also quite clear that it was not the Jews who were the creators of the belief in One God and of imageless worship of God, but the Germans. From this it also follows without doubt that the Israelites were not Jews but Germans, and that the Jews took a large part of their culture from the Israelites and passed it off as their own work.

We still have images preserved of the holy festival dances around the altar, likewise of holy trees around which a dance was performed. Even today there are remnants of the old folk-religion in Palestine; even today the people in Palestine know of the holy trees, such as the holy oak of Abraham near Hebron. These are still today hung with votive offerings. Just as in Germania, so too in Gothic Canaan, images of sacred trees were made as household decoration in bronze and clay.

At the solstice celebrations of the Germans, fires were also lit. According to Germanic custom, the male youth at these festivals performed sword dances and leaping through fire. That this custom also existed among the Germans of Canaan is confirmed by the Bible in various places, such as 2 Kings 21,6 and 2 Kings 23,10. Even kings let their sons pass through fire, e.g., Manasseh. Jewish clericalism, led by the Jewish pope Moses (Deut. 18), explicitly forbade the practice of this old Germanic custom and sought to eradicate it with the harshest measures.

Among the old Goths, already in very ancient times, the practice of baptism existed. The "heathen" Germans demonstrably still baptized for centuries after Christ in holy rivers and springs. Among the Cimbri, even long before Christ, the children were baptized and given names at the same time. In Palestine too, baptism was practiced before Christ by the Essenes. All prophets and prophet-pupils were Essenes, who embodied the noblest Aryan elements of the population of Palestine. To them also belonged Jesus (= Jesus-Asas) and John the Baptist, who publicly carried out the old Germanic custom of baptism.

As the Germans of the North, so too the Goths in Palestine had holy wells. Even today in Germany some springs are called Thor's well, "Dor's well."[21] The Hebrew word for well Beer corresponds to the German Born =

[21] These holy wells (Thor's wells, Odin's wells, Valkyrie's wells, etc.) were at the foot of a holy height, a judicial and assembly place. In solemn procession one went to these holy sites and held sacred dances there. In Germany the ancient custom survived into the Middle Ages.

Bronn. Among others, the Bible mentions: Beer Elim = well of the strong light-god; Beer Baaloth = well of Baal = Baldur. The Hebrew word En designates the natural spring, as in En-gedi = spring of the Geten = Goths; En-dor = spring of the Gothic god Dor (Thor) = Dor's well; En-mizpa = spring of the place of judgment; En-Rimmon = spring of the Gothic weather-god Rimmon (Raman = Arman, Irmin = the shining, gleaming god = Wodan); Kadesh Barnea = the holy well or spring (from Kadesh = holy and Barnea = well).

The seeresses of the Nordic Germans correspond to the prophetesses of the Israelites. These had a seeress (prophetess) Deborah and Hannah (a Germanic name meaning "ancestral mother"); the Germans had their Veleda and Ganna; the Romans their Sibyls and Vestals; the Greeks their Pythia. These prophetesses or seeresses had to keep the "eternal fire," since at that time it had to be produced with extraordinary difficulty. The eternal light in the Catholic Church is a cultural-historical memory of the sacred fire tended by Germanic seeresses, as in general many cultural remnants of Germanic and Egyptian-Persian worship can still be traced in the Christian church, especially the Catholic. Thus, for example, the tonsure of the Catholic priests is the imitation of the tonsure (moon disk) of the priests of the moon goddess (Is). Germanic customs correspond also to incense, holy water, sprinkling with holy water, consecration, patron saints and guardian angels, baptism, communion (love-feast), burial of the dead with the face toward the east, the orientation of altar and church to the east, procession and pilgrimage, erection of field-altars and pillars, field circuits, weather-ringing, etc.

According to old Germanic custom, the gate of the city or fortress had the deepest and most far-reaching meaning. It bore not in vain the name of the god Thor; it was the protecting, sheltering place, a fortress-like structure, the main defense of the entire settlement, the place of refuge of the god Thor, a holy place, as is evident from numerous Bible passages, and the site of judgment and assembly, also, according to Germanic custom, the place of sacrifice. At the gate, sacrifices were brought (2 Kings 23,8), under the gate sacrificed humans were buried (1 Kings 16,34), the posts or pillars of the gate (corresponding to the places of the holy stone pillars) were smeared with blood.

The barbaric custom of human sacrifice is still practiced by Judaism today. Jewish ritual murders are no fairy tales; they attest the Jews as a low-standing race.

In the Bronze Age it was the custom among the Germans to bury their dead under the altar-stones, i.e., in stone graves, called dolmens or megaliths. Such grave dolmens are found from India through Asia Minor, North Africa, Europe up to Ireland, Scotland, and Scandinavia. It is regarded as a scientific

fact that everywhere such grave dolmens are found, Germans had settled and Germanic culture was created (see Abb. 29–30). The Bible also gives us references that such grave dolmens were erected in Palestine. Thus Abraham (Gen. 25,9) acquired a double burial cave in the field of the Hittite Ephron. Jacob set up stones over Rachel's grave (Gen. 35). Jacob is buried in Abraham's grave dolmen, with his forefather, in accordance with old Nordic custom (Gen. 50). The stone of Bohan, the son of Reuben, is to be regarded as a grave dolmen (Josh. 15). Joshua 22,10 tells of mound graves (Gilgal) by the Jordan.

Fig. 29. Algermanic grave dolmens from Hammelltall (Prussia).

The prophets, who were almost exclusively enlightened Germanic heads from the pure Germanic tribes of the Eastland, had themselves buried in grave dolmens on "high places." The "pious" king Josiah destroyed such a grave of a "man of God," a prophet (2 Kings 23). He destroyed a number of grave dolmens, took out the bones, and burned them on the altar. For this, the Jewish historian reports of the crude clerical royal priest-henchman: "Before him there had been no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the law of Moses, and after him came none like him." Such lackeys were, in the eyes of the greedy and power-hungry Jewish priests, the ideal kings.

Ancient Germanic graves, dolmens, or megaliths are still found very frequently in Palestine today, especially in the land east of the Jordan. They completely resemble those in the Caucasus, in Armenia, in Scandinavia, and throughout the North.

As already mentioned, the Germanic peoples practiced sun worship. Alongside the sun, they also worshiped the moon. In various passages of the Books of Kings and Chronicles (see among others II Chron. 14:1–4, 15:16, 31:1) it is told that the inhabitants served the sun-god and worshiped all the hosts of

heaven, that incense was offered to the sun, the moon, and the planets, that solar roses and solar pillars (Isa. 17:8; 27:9; Ezek. 4:6) were set up, and solar chariots were burned (fig. 31–32). In the courtyard of Solomon's temple there even stood an image of the Midgard serpent. In the Germanic North there were also solar chariots consecrated to the sun-god (fig. 32). Such bronze chariots have been found in the Germanic North. They are much older than those in Canaan, proof that Nordic culture migrated southward.

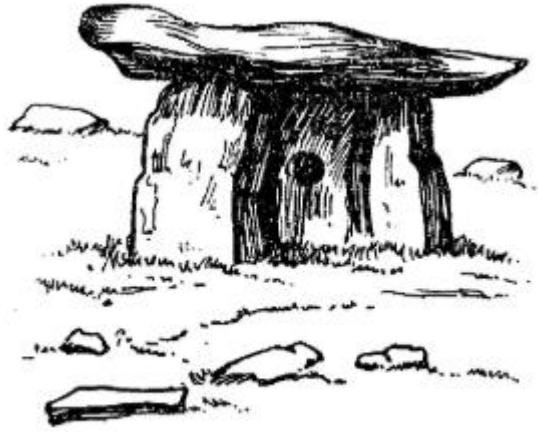

Fig. 30. Indian funerary dolmens.

Depictions of calves that were made served less as divine worship than as representations of the zodiac sign Taurus, into which the sun enters on March 21 at the beginning of spring. Incidentally, to the farming Germanic peoples, the bull, which supported them in cultivating the soil, was a sacred animal.

Fig. 31. Hetlitic relief: Sun chariot and sun wheel with the sun and moon gods assisting the thunder god Thor (armed with a double hammer) in a battle against a lion. Sun with bow and arrow, moon with lance, planets (rosettes) as spectators (1500 BC)

The further one advances in the history of the Germanic peoples in Canaan into historical times, the more clearly one sees that the originally pure

nature-worship became mixed with idolatry and image-worship. This had its cause in the progressive mingling of the Germanic peoples with lower races, also with Jews, who were never able to rise to the height of the pure, imageless worship of God of the Germans, and who mixed their fetishistic and dreadful cult of Moloch with the Germanic religion of light. In vain did the prophets rage against it. They fought against a process that proceeded with the force of natural law and dragged the noble Germanic heroic people in Canaan down into the race-destroying swamp of racial mixture and idol-worship. In the prophets the cunning Jewish priests found support and assistance for their own purposes, even though the intention of the prophets was not actually to establish Yahweh worship among the people, but to restore the original Germanic pure nature religion.

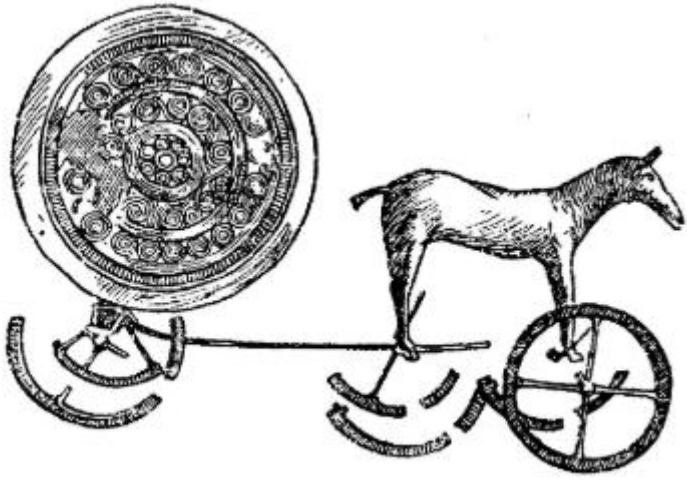

Fig. 32. Northern sun chariot with sun horse (Bronze tent).

But the priestly Jewish historians falsified the history and made the prophets appear as representatives and champions of the Yahweh religion, even though from the writings of the prophets it is clearly evident that, like Christ, they fought the exploitative, useless Jewish priests to the death, and for this were persecuted by them as well. Thus the prophets fought on two fronts: against the shamanistic fetish-belief that had penetrated Germanic religion through the black races, and just as sharply against the fetishistic Yahweh religion, which laid the heaviest burdens and sacrifices upon the people. The prophets were understood only by a few. Hated and persecuted to the blood from both sides, they paid for their courage—to be saviors and redeemers of the people—with death, according to the words of Goethe (Faust I):

*"The few who understood some truth, Foolish enough to bare their full hearts, Revealing their feeling, their vision to the crowd, Were ever crucified and burned."*

Thus the history of the Germanic Arameans shows us at the same time the decay of a religion, which always sets in when a people mixes with lower racial elements and these gradually gain influence.

# Chapter VI

## The State Constitution of the Non-Jewish Tribes in Canaan (Germanic)

The state constitution of the non-Jewish tribes in Canaan was completely the same as that in Scandinavia and in Germania. At first, there were also no kings in Canaan, but rather warrior-associations or bands of sorcerers. In times of need and for war leadership, judges were chosen. These gradually retained a prominent position even in times of peace; from them kings arose, and thus a number of small city-kingdoms were formed. In various places the Bible tells us of 31 and 70 city-kings (Judges and Joshua).

As in Germania and Scandinavia, so too here in Canaan, the Germanic tribes were constantly at strife and discord. War after war raged among them. Their old historical books, especially the Book of Joshua and the Book of Judges, tell us enough of this. The vice of small-state fragmentation, which the Germanic peoples of the North, and especially the Germans, carried up into historical times and even into the modern era, also clung to them in an emphatic degree. The “cantonal spirit” in Switzerland today is still a reflection of this. It rests precisely on a truly German characteristic, on a very strongly pronounced individualism, which showed itself in Canaan just as in the North wherever Germans settled. This particularism had far-reaching political disadvantages, as we Germans also had to experience in very sorrowful ways in a thousand-year history, and still feel today. What was lacking was the bond of unity, the closed cooperation under one leadership.

It was therefore easy for the Germans in Canaan, as for the Germans so often, to fall prey to a foreign conqueror. Only in the utmost need did the spirit of unity, of belonging together, the German fiery spirit (furor teutonicus) awaken; then the people rose against their oppressors. Their God raised up judges and saviors, i.e., they chose particularly gifted men as leaders and freed themselves with their help from the foreign yoke. These leaders, chosen by the people, were also the judges in times of peace.

Like the Germans, so too they held, especially at the time of the new moon, public people’s courts (things). These people’s courts were always held on an assembly site, where the whole people gathered. On these assembly sites (or holy mountains, people’s sanctuaries, people’s churches) (figs. 24–28), the people’s assemblies for the purpose of passing new laws also took place. These

were the Maitage of the Germans, which were held in Germany up into the Middle Ages and today still meet publicly in Switzerland as law-making assemblies under the open sky at ancient consecrated sites. On these people's assemblies or diets, such as Joshua held several times, the universally valid common law was established and also recorded, or as the Bible reports in various places, engraved into stones or altars (Josh. 24)—exactly as also happened in Thogarma, i.e., Germania.

The history of the Germans in Palestine shows us already before the immigration of the Jews the old Germanic district- and clan-constitution. One remained loyal to his clan and to his lineage, and was proud of his descent. With the clan and the district bond one was also closely tied by economic connections. This is made abundantly clear from the common law.

Already before the immigration of the Jews there existed 12 districts or clans; long before Moses, the Egyptian history mentions the names of Germanic clans or tribes, such as the names Dan (the Danes = the ancestors, the elders), Aer = Aur = Asaria. Undoubtedly, these clan-names also point to the Nordic origin. Even the mountain range Israel is mentioned in Egyptian history long before Moses, a proof that already many centuries before Moses a tribe called Israel lived there (cf. also Josh. 11:10). The old Germanic name Israel is still borne today by ancient peasant families in Saxony. It is clear that the Jewish, priestly historians falsified the existing historical records and passed off the existing tribal names as Jewish, in order thereby to bring the Germanic people more easily under their power.

The loose district constitution of the Germans and the subsequent small-state fragmentation, which we can still see today in Thuringia and in Switzerland, had alongside its many dark sides also its advantages. It was, as in Germany, extraordinarily favorable to intellectual culture and to the development of the individuality of each tribe. Only the great kings David and Solomon succeeded, with Jewish money and by a policy of military force, in temporarily uniting the various tribes into a single state and making Jerusalem the center of the state. But the racial differences pressed with natural necessity toward the establishment of the Germanic northern kingdom and the more Jewish southern kingdom. The history of the Germanic tribes in Canaan and of the resulting kingdoms is extraordinarily similar to the history of the Germanic tribes and small states in Germany. Only in the Mosaic-papal south did it succeed for the Jewish priests, after bitter struggles, to gain the upper hand over the Nordic population, which was in the minority, and to establish a priest-state, of which the king was merely the tool.

Here, after the return from the captivity, the aim of the Jewish priests was fulfilled: to erect a priest-state, which ruled the state of Judah and gradually also sought to bring the other states under its authority—even the mighty Roman state. Nowhere else was politics conducted in more disgraceful fashion with Germanic money, which was taken from the faithful in the temple, than by the Jewish priests in Jerusalem. About this one may read in the Book of Maccabees and in profane history.

And today? The Jewish priest-state with its high priest at the head found its continuation in the papal priest-state, which, like the former, strives to subjugate all states and still now seeks dominion over state and kings. We Germans have felt this in the bitterest struggles.

# Chapter VII

## Civil Law in Canaan Entirely Germanic

If it is correct that laws reflect the respective cultural stage of a people, then the Germanic people in Canaan must have already, long before the immigration of Moses, stood upon a high cultural level. From the existing laws it is evident that the Germans in Canaan were primarily farmers, and so these laws chiefly concerned the regulation of agricultural ownership relations. Since the Germans in Canaan were a part of the Germanic Goths who had migrated into Armenia, Chaldea, Babylon, and Syria, and since they already knew the Babylonian cuneiform script as early as 2000 B.C.—thus long before Moses—it is very likely that some of their laws coincided with, or were modeled upon, Babylonian laws. Among theologians there is no doubt that a large portion of the old Israelite law in Leviticus 25, falsely attributed to Moses, was taken from the law-code of the Babylonian king Hammurabi, composed around 2100 B.C. and, according to an old Germanic custom, engraved with a chisel on a stone column that bears the image of the sun, and which is now preserved in relatively good condition in a British museum.

The Ten Commandments of Exodus 20 are already found in almost identical form in the Indian collection of laws, the Vedas, a full thousand years before Moses. And yet Jewish-priestly historians would have us believe that God Jahve gave them on Mount Sinai!

From the story of Abraham it is clear that §146 of Hammurabi's law, and other Babylonian legal provisions, were already in use in the time of Abraham, thus five hundred years before Moses. The Salic Law of the Franks is extraordinarily similar. What is striking is the nearly complete agreement of the legal practices of the Gothic tribes in pre-Jewish times with those of Germania. Judicial sessions were public, held on the Malstätte (figs. 24–28) or thing-place (Kirjath). Well-known assembly sites included Bethel, Gilgal, Mizpah, Kirjath-Arba, Kirjath-Jearim, and others. Witness testimony, oaths, oath-helpers, and ordeals were valid means of proof. The whole people judged. As punishment, weregeld was applied. Insulting a woman was especially severely punished. Blood-feud was in full practice. One sees: all ancient Germanic legal customs, which were later displaced by the incoming Jewry. The Jewish priests gradually seized the legal system and made a profitable business out of it—just as in the Roman church-state.

There is no doubt that Israelite law stems from the oldest times of the Germans in Palestine, partly borrowed from the works of King Hammurabi and adapted to the conditions of the land of Canaan. Some parts, such as the altar-law closely connected with the Book of the Covenant in Exodus 20:24, which states that the altar must be made of unhewn stones and that no sword or chisel may pass over it, must, with regard to their origin, be pushed back into the relatively early Stone Age. This also agrees with the results of archaeological research, according to which Germans already migrated southwards in early Stone Age times.

It is therefore entirely untrue that Moses is the lawgiver of Israel. He and the later Jewish priests rather adapted the existing Germanic laws of the land to their purposes, supplemented them as they needed, and issued them as the law of their God.

It is immediately clear to any expert in ancient Germanic legal relations which provisions of Mosaic law are of Germanic origin, and which stem from the Jewish priests. The Germanic laws bear the spirit of justice, love, and tolerance, while the Jewish ones carry the spirit of intolerance and fanaticism, and are clearly tailored to strengthen the power of the Jewish priesthood under heavy threats of punishment, to support their priest-state, and to secure immense revenues for the priests. Such Jewish insertions into the old Germanic law are, among others: Leviticus 1, 2, 3, 4, 5, 6, 7, 11, 13, 14, 15, 16, 17, 22, 23, 24, 27 (regulations of tithes for the priests). The terrible curses in Deuteronomy 28 bear witness to a particularly Jewish fanaticism; they betray too clearly their origin from the lower-racial brain of fanatical, self-seeking Jewish priests. Deuteronomy, moreover, is a masterpiece of falsification by the Jewish priests.

The Germanic laws, on the other hand, bear the stamp of the wisest care for the whole land. They regulated Germanic inheritance law, according to which daughters could also inherit name and property if no sons existed. Germanic primogeniture law is also found in ancient Israelite land law. Leviticus 21 and 25 contain the Aryan private law, which aimed at self-sufficiency.

According to ancient Germanic law, as in Germania, there were also cities of refuge (Deut. 19, Josh. 20), where manslayers could flee and be safe from blood-revenge. Such cities of refuge included, for example: Kedesh (Getes, Geten, Goths), Shechem, Kirjath-Arba, the city of the giant-king Bezer, Ramoth, Golan. Each district or tribe generally had, as among the Germans, a city of refuge. One city in Canaan even bore this name (Bet Gubem = Freistadt). Cities and places of this name are also found in Germany. Thus the Germans of Canaan transplanted old Germanic legal customs into the south. Even in the

Middle Ages the right of asylum was valid among us; then the church claimed it for itself.

Even rules of war existed which corresponded entirely to Germanic conceptions (Deut. 20). Usury was strictly forbidden, especially usury against widows and orphans. No pledge could be taken from them (Deut. 24). Strangers were to be protected. Their rights could not be bent. Through special provisions, widows, orphans, and the poor were protected, so that they could sustain themselves and be secure from great need. Exodus 22 contains entirely Germanic legal provisions. Oath-taking under invocation of God was also permitted. Likewise oath-helpers, ordeals, and weregeld, as well as blood-revenge (Num. 35), could be used, as among the Germans.

The greatest social institution, which would still be exemplary for us today, which is the goal of every sound land reform and could solve the social question, is given in the Germanic agrarian law and land-right in Leviticus 25. In its basic ideas and intentions it was valid among all Gothic peoples of the Near East, among the ancient Greeks and Romans, and among the old Germans, and was already recorded some 2500 or 1500 years before Moses among the Sumerians and Assyrians, in the law-code of Hammurabi at Assur. It is the greatest and most divine idea of all times. It decreed that every 50 years there should be a year of release, a jubilee year, in which everyone should return to his property and to his clan. If anyone had sold his property, it had to be restored to him if he or another for him could redeem it. These provisions correspond to Germanic legal feeling and rest upon old Aryan land and inheritance laws. According to old Aryan views, the ground and soil was not private property. It was only dwelling and workshop, consecrated to God and property of the community, of the state, of the king, of the district, of the clan. Our state- and communal-forests and meadows are still pitiful remnants of this ancient communal property of the associates. The old Germanic law says in Leviticus 25:23 expressly: “Therefore you shall not sell the land forever; for the land is mine, and you are strangers and sojourners with me!”

It is immediately clear that these legal provisions are not Jewish at all. They were never applied by the Jews, but rather the exact opposite was practiced by them. Hence all the prophets loudly accused the Jews, and for this reason they were also persecuted by the Jewish priests. The priests suppressed the old Germanic law and introduced their Jewish robbery-law, the law of mortgages, plundering the people on the basis of it, sparing not even widows and orphans, as the prophets and Christ reproached them, and bringing the land to ruin. All enlightened men in Israel, called prophets, therefore demanded—just as later Hesiod in Greece and the two Gracchi in Rome—the return to the old Germanic covenant-laws, to the old justice, and to life according to these laws, which

alone could guarantee the economic freedom of the individual and the preservation of the state and the people.

If today Judaism were to fulfill this law, falsely attributed to it, it would therefore have to return to us Germans the many billions it has taken, abandon the present Jewish plundering mortgage-law, and instead carry out the old Germanic-Israelite land-law—then the social question would, for the most part, be solved, though the immense economic dominance of Judaism would also be broken.

One sees, the old Germanic farmers in Canaan were already, thousands of years ago, outstanding philosophers and social economists, far superior in their greatness and simplicity to many of our current national economists. Only in the cities did the Aryan land-law not apply; therefore, the Jews first settled there, and from there, through trade, money economy, and priestly lies, they economically, and thus also politically, subjugated the unsuspecting, good-natured, blond ox-people. An extraordinarily important Germanic law was also the prohibition of mixing with lower races. With shrewd racial instinct these simple people, even thousands of years ago, had already discovered that race-mixing means the downfall of a people. Therefore Joshua 23:12–13 commands: "But if you turn back and cling to the remnant of these nations that remain among you, and make marriages with them, so that you go in among them and they among you, know for certain that the Lord your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a scourge in your sides, and thorns in your eyes, until you perish from off this good land which the Lord your God has given you!"

Lower races were to be mercilessly exterminated, marital and sexual union with lower races was forbidden under penalty of death, and children from such unions were to be killed. This was an exceedingly wise racial policy, calculated for the preservation and cultivation of the Aryan race, like the racial laws of Manu (Grmin) in India. — The Germanic racial policy of the future can rely on the Bible, on the "Word of God." Unfortunately, the Germans did not keep to these wise provisions and thus fell into inevitable decline. But the cunning Jews did make use of these provisions for themselves, still enforce them today with the strictest rigor, and have thereby preserved their race down to this very day.

The best legal provisions in the Old Testament bear an entirely Aryan character, especially the Aryan land-laws so hated by the Jews. The authors of these laws could only have been Germans, for laws always grow out of the essence of a people, and those laws contradict the Jewish spirit and would even make impossible the economic dominion of Judaism or of other peoples.

# Chapter VIII

## Character, Customs, and Writing System of the Bearers of Culture in Canaan Are Germanic.

According to the testimony of the Bible, the Germanic inhabitants of the land of Canaan were guileless, good-natured, and tolerant like the Germans. Without suspicion or mistrust they allowed the Jewish foreigners in, who later, with the introduction of money-traffic, oppressed and devoured them, and even in their great good-nature and blindness granted them civic rights (Leviticus 19:33–34; Judges 1). The old Israelite and old Germanic laws protected the foreigners. This reveals the international spirit of the Germanic peoples. The Jews, however, know in their laws no consideration for others. Their religious laws command them to exploit and consume other peoples. The whole German trusting nature, good-heartedness, and naïve simplicity comes out in these foreigner laws. They made it possible for the Jews to nest themselves into Palestine like a devouring tumor, like lice into fur. The Jew does not know such good-heartedness toward strangers. He is known among all peoples for his exploitation, cunning, deceitful mind, and greed for money. Already the Greek Strabo lamented this about the Jews. One sees, then, that the broad-minded old Israelite laws cannot be of Jewish origin.

As with our Germans, so too the old Israelites had a great joy in farming. The Jew, however, was never a farmer. Already 1,000 years before Christ he was a merchant, money-changer, and usurer throughout the world, as Strabo testifies. That the Judaism which had penetrated into Palestine made the subjugated Germanic population into its interest-slaves is testified by the Bible in various places (2 Chronicles 8:7–9; Judges 1). However, one must always keep in mind that the Jewish falsifiers of the Bible pass the Jews off as Israelites.

A truly outstanding trait of the Goths in Palestine was their joy in mountain and forest, as still today among the Germans. The patriarchs Abraham, Isaac, and Jacob—Germanic clan-elders—dwelt in forests. Various towns in Israel bore the name “forest-town.” The Jews, on the other hand, never loved dwelling in woods and countryside. They kept to the southern, desert-like part of Palestine, and even today their preferred dwelling is the stony wilderness of great cities.

The Germanic Israelite, like the German even today, gladly celebrated his festivals outdoors, on mountains, and undertook excursions into mountain

and forest. To the Jew, by contrast, nature is indifferent. He is bound to the big city and only has joy in trade and gain.

It is well known what high esteem the Germans gave to women; their high standing was attained only among them. Woman was sacred to them. Among the Germans the institution of monogamous marriage arose. The same phenomenon we also find in Palestine. Thus the Hittite clan-chief Abraham from the Gothic Ar calls his wife Sara, or Princess (Aria = lord or prince). Of the high reverence of woman it also bears witness that a bride-price was given, that all wrongs done to women were avenged, as among the Germans. The corresponding Israelite laws are entirely the same as the old Germanic. As among the Germans, so too among the Israelites the maiden could choose her bridegroom herself. The man, however, entered into the family of the bride. The girl was considered the bearer of the lineage according to old Aryan view, which still today finds expression in the inheritance law of the Dutch and Habsburg royal houses. Great weight was placed upon the sanctity of marriage. Adultery met with harsh punishment.

Thus, the high position of woman and monogamy were not created by Judaism but by the Germans. It is well known that, on the contrary, among the Jews woman is a mere object, that the traffickers of girls are almost exclusively Jews, that the majority of sexual excesses are committed by Jews, that they are brazen toward women, and that most prostitutes in New York are Jewesses.

As the Germans, so too the Canaanite Goths were proud of their lineage, of their ancestry. They maintained genealogical registers, as the Germans did still in the Middle Ages, and these are contained in the Israelite books.

The Germans in Canaan had great love for homeland and people. The Jews, by contrast, strove to suppress all memory of the Germanic origin of the Gothic people and of its national history, exactly as the Roman missionaries did in Germany.

To the Goths in Canaan, as to their northern kin, belonged a high sense of justice. The concepts of “mine” and “thine” were sharply developed. The Jew knows only the “mine” and the most ruthless selfishness. In shameless manner he plundered his hosts in Canaan, as everywhere. In his religious book, the Talmud, it is even made his duty to practice theft, robbery, murder, perjury against other peoples. According to the report of a New York police judge, the pickpockets in New York are Jews. Jews are also, throughout the world, the greatest bankrupts and swindlers, who through land speculation and stock-exchange fraud have seized most money. 300 Jewish financiers in fact rule the

whole world, dictate war and peace, as they need for their purposes. That is Jewish justice, which differs heaven-high from that of the Israelite Germans.

As with the Germans of the North, so also among the Germanic Hittites of the Promised Land was the casting of runes or the casting of lots a custom. Moses and his Jewish priests sought to root out this old Aryan custom in order to bring the business into the hands of the Jewish priests.

Among the Germanic Israelites mysterious magical formulas and charms were used, as also among the northern Germans and still today in Germany. A magic spell was used by the Gothic hero Joshua (Josh. 10:12).

Important acts and assemblies were placed at the time of the new moon, as with the Germans of the North. For the determination of the new moon, stone circles were laid out on the holy heights, e.g. in Gilgal. The practice of this old custom was often carried out in old Germanic Israel, according to the testimony of the Bible (cf. Ezekiel 45:1, 17). This old custom was likewise sought to be rooted out by the Jewish priests.

Fig. 33. Nordic sacrificial ceremony with Mulik. The Chipik Stone in Sweden.

Through archaeological research it has been proven that the Germans were the inventors of musical instruments and of music, even of polyphony. Triads and melodies have their home in the Germanic North. Already in the earliest Bronze Age, about 6,000 years ago, the Germans created long horns of bronze, called Luren. An examination of old Nordic musical instruments carried out in Copenhagen in 1911 showed a magnificent harmony from them, not inferior to that of the best modern trumpets and horns. On solemn occasions they were brought out and played (fig. 33 and 34). The oldest history of the Germans reports that the Germanic tribes, especially the Goths, Vandals, and Lombards, had a great love of music and possessed bronze horns, jubilation trumpets, war-horns, drums, trumpets, harps, and flutes. The Vandal king Gelimer begged his conqueror for a harp in order to dispel his gloomy thoughts. Strikingly similar scenes are found in the Germanic-Israelite history: they too played and sang to harp (fig. 33) and flute, drums, and trumpets. These were played on solemn occasions, such as the Jubilee Year, just as among the northern Germans. Even Saul sought to banish his dark moods with harp-playing.

Fig. 34. Nordic Curenbläler

As the Edda and the earliest history of the Germans report, among the North Germans singers went from town to town, from castle to castle, to tell old

Germanic sagas and to sing heroic songs to the harp. The old Israelite history reports us a strangely similar phenomenon.

Fig. 35. Relief with 11 felted harles from Tello.

The Jews, on the other hand, never had joy in music; even today they do not. Music is indifferent to them. Never has a Jew been a great master of tones; at best he trades in musical instruments and musical works or concert halls. He is not delighted by the sound of music, but by the sound of coins. That is the Jew's music.

Closely tied to the German's love of music was his urge, both in North and South, to sing of everything beautiful and great, of everything noble and splendid, of all lofty heroism. Our ancestors, including the old Goths in Canaan and throughout the Near East, were a song-loving race. Among all Germanic peoples, even in Canaan, the heroic song (heroic epic) flourished greatly, as did the love-song. A few old Germanic heroic songs have been preserved in the Bible: for instance the Song of Deborah, and among the love-songs the Song of Songs of Solomon. Unfortunately, a great number of these Gothic heroic songs from Canaan have not been preserved, such as the Book of the Brave, the Book of the Righteous (Josh. 10:13), the Book of the Wars of Jahu (fragments in

Numbers 21), the histories of Iddo the Seer, and others. Yet the Bible hints in various places that a great wealth of songs, chants, documents, and tales of every kind about the deeds of the great heroes of Old Canaan were once extant. Even orthodox theologians admit that these song-collections in the Bible, including most of the Psalms, do not stem from the Jews but are old Israelite, that is, Germanic or Gothic in origin, and that they bear a strong resemblance to Babylonian, Assyrian, Elamite, Hittite, and Phrygian writings, as well as to the most venerable Aryan hymn-collection, the Rigveda, which already existed a thousand years before Moses. Even the Heracles saga (Samson!) and the Iphigenia saga (cf. Judges) are found in old Israelite literature. Samson—Sun's son, Thor—performs twelve deeds strikingly similar to those of Heracles. From Heracles' club, the priestly Jewish chronicler makes a donkey's jawbone.

It is undeniable that these poems could only have sprung from a Germanic spirit. The Jew cannot create such poetry. He lacks the martial spirit, the heroic nature altogether. Never was he a warrior, but also never a poet. Thus, even among the Romans he was not subject to military service, and even today in all states he avoids conscription wherever possible, as was often seen in the World War.

Why does the Jew not write heroic poems now? He cannot, for he lacks the disposition. Even these biblical poems were not composed by Jews, but stolen from the Germans they subdued and destroyed, and then passed off as their own. A brazen world-deception, such as only a Jew could accomplish! His "poetry" is stock reports, with which he snares the German gulls, and political articles, to set peoples against each other, so that the Jew may fish as the laughing third party in troubled waters.

From of old the German has possessed a deeply religious spirit. His striving is to sink himself into God, to speak with Him directly without intermediaries, to conduct his worship without outward cult. For this, the German gave expression in religious consecration-songs. Wherever Germans settled and founded cultures, wherever a developed Germanic literature arose, there too we find the most exalted religious songs—already 4000 B.C. in the Egyptian Book of the Dead, 3000 B.C. in India, then in Assyria and Babylonia, as the excavated Assyrian and Babylonian Psalms and the heroic song of King Hasisadra and the Sumerian penitential psalms, about 4–5000 B.C., show. In Old Canaan, too, religious writings seem to have been inscribed on tablets (clay tablets?) and kept in the mountain-churches (Ps. 74:6), just as also in the Germanic North. Even in the Germanic North we find very old religious songs, partly destroyed by Christian missionaries, partly still preserved in the Edda.

All these very old religious poems, much older than the biblical Psalms, show a striking resemblance to the old Israelite literature, so much so that one might think the latter were borrowed from the much older Babylonian and Assyrian literature. But this need not necessarily be the case; for with the same race, the same or similar intellectual culture develops. Moreover, it is established that the Germanic Goths of Canaan were in lively exchange with their racial comrades in Egypt, Babylonia, Assyria, and Sumer. Many Assyrian and Babylonian psalms, older than the biblical Psalms, are so similar to the biblical Psalms that the Christian Church could without hesitation include them in its prayer-books. Thus, in an Assyrian psalm it says:

*"May the rushing waters of the river cleanse me;*
*let me be preserved by You, enlighten me, Merodach (Sun-god);*
*to the Merciful One I commend myself to His grace;*
*thus will I bow before Your greatness, thus will I praise Your divinity."*

Without doubt, the vast majority of Psalms were composed by Germans and likely originated in part even before Moses. They are therefore by no means Jewish. Here is the proof: A whole series of Psalms speaks of holy mountains, sites, heights, and courts of God (figs. 24–28). But if Moses and the whole Jewish priesthood demanded the destruction of the "heights" of the subjected Germanic peoples, if Jews were forbidden under penalty of death to set foot upon the holy mountains, if in Palestine the Jews had only one national sanctuary—first, for 500 years, the shabby tabernacle, and after the conquest of Jerusalem, the Germanic mountain sanctuary Zion—if it is furthermore fact that all Judaism looked with scorn and contempt upon the subjected Germans and their cult places: could Jews really have been the authors of Psalms whose content is without doubt Germanic? Completely impossible! Only a few Psalms—105, 106, 114, and 137—are to be regarded as purely Jewish works.

The remaining Psalms, by their content, point to such persons as authors whose spirit was wholly filled with the idea of God and whose life was wholly immersed in God—namely, the prophets. Poets are always at the same time prophets. But when the Bible itself tells us that the prophets were buried on the holy heights (cf. 2 Kings 23:16–17), and that the fanatical Jewish kings and hostile Jewish priests destroyed the graves of the prophets on the holy mountains, then it is entirely excluded that the poets of those Psalms were Jews. Theology must take a position on the facts reported here.

The spirit of the Psalms is Germanic; for they are borne by lofty inspiration, contain soaring thoughts, reveal great inward intimacy of feeling, are filled with God-consciousness and longing for God—thus wholly an

expression of the Germanic spirit, which the Jewish mind is incapable of. In some Psalms, thoroughly Nordic-Germanic conceptions are fully expressed.

Thus, in Psalm 29, the sons of God are summoned to bring their honor and praise to God. God is glorified as the majestic god of thunder (Thor), and with the highest poetic power his activity in the storm is described: how his thunderous voice splits the cedars, makes Lebanon and Hermon skip like calves. Psalm 19 speaks outright of the Germanic sun-god. The sun itself is imagined as a hero, as a sun-god, who with his chariot runs his course across the heavens. Psalm 104 in monistic conception equates God with exalted nature and depicts him as the old Germanic weather-god Wodan (Raman, Rimmon), "who rides on the clouds as on a chariot and goes upon the wings of the wind" (likewise Ps. 18:7–16; 29:4–9; 97:2–6; 50:1–5; 76:9). These compositions, of consummate poetic mastery and highest religious force, of primal, elemental vision, saturated with Germanic and Nordic thoughts and divine conceptions, are thoroughly Germanic, but not Jewish. At very many points it is clear that these Germanic poems were later altered by Jewish priests to glorify their god Yahweh.

Some sayings of the Bible were already, long before Moses, common property of Germanic literature. Thus, verse 4 of Psalm 90 is found almost word-for-word in the Indian Rigveda, in the Taittiriya Brahmana, in the Vendidad of the Avesta, in the ancient Laws of Manu, and in the Indian epic Mahabharata. The purity and loftiness of the conception of God that we find in the Psalms of the Germanic poets of Canaan reminds us of Christ, and even surpasses that of the Christian Church. Even the monotheism of the Psalms corresponds fully to that of Christ and could well serve as a model for our Church. Because most of the biblical Psalms are spirit of our own German spirit and not Jewish creations, they are valued so highly by Germans.

A Germanic racial trait was to set down the sum of their life's experience and wisdom in proverbs or sayings. Such we find in old and new Germanic literature, among the Sumerians, Egyptians, Assyrians, Babylonians, Indians, Greeks, Aryans, and among the northern Germans in the Edda, that venerable Germanic Bible of the North. We also find them among the Germans in Palestine under the titles: the Book of Jesus Sirach and the Wisdom of Solomon. These collections of proverbs, which the Jewish priests falsely ascribed to the Jews and to King Solomon, are of very great age. Their origin already lies in the time before the incursion of the Jews into Palestine.

Theological scholarship concedes—and archaeological excavations in Babylon, Assyria, and Egypt (Elephantine) confirm—that the historical books of the Bible were modeled by the Jewish priests, during their Babylonian and

Assyrian exile, after the historical works of those cultured nations, and therefore also contain many inaccuracies.

The biblical legends of Creation, the Fall, the Flood, and others have an extraordinarily great antiquity. They are already found in Sumerian, Babylonian, Assyrian, and Egyptian writings thousands of years before Moses, and are therefore likewise of Germanic origin. The biblical creation story in Genesis 1 is completely similar to that of the Assyrian Gilgamesh epic: both reflect the monistic-philosophical worldview peculiar to the Germans.

Thus, we see that the noblest part of the old Israelite literature was created by the old Germanic godlike heroic people in Asia Minor and Canaan, and that it reflects a thoroughly German, Germanic character. For this reason, these old Israelite books are gladly read by Germans, because they are flesh of their flesh, blood of their blood. Only, these books have undergone heavy alterations by fraudulent Jewish priests. Jewish priests collected old Israelite or old Gothic and Babylonian literature during and after the exile (around 500 B.C.), mixed it with Jewish history, passed it off as Jewish writings, and falsely designated it as the Word of God (cf. 2 Maccabees 2:13–33).

In this way the Jews have shown themselves to be literary thieves on a grand scale, adorning themselves with borrowed plumes and committing an unheard-of, millennia-long, world-historical fraud. They have exploited not only Germanic sweat and soil but also Germanic spirit, as they still do today.

If one truly wishes to know Jewish literature, one must read the Talmud, the Shulchan Aruch, the Gemara, Choshen ha-Mishpat, and other Jewish religious writings. The spirit that breathes from these Jewish writings is laughable, petty, narrow, outright immoral, base, and dangerous to the state (cf. Hammer 245).

As 3,000 years ago, so too today the Jew seeks to dominate and to falsify Germanic literature. Nearly all newspapers, periodicals, and theaters are in Jewish possession. Whatever is written by Jews is considered by them as art and exalted to the heavens, even if it is inferior and miserable, so that Jewish spirit and Jewish thought more and more gain entrance into our people. Thus, the same process is occurring with us in Germany as once took place in ancient Palestine. Perhaps the Jews will succeed—if the process of Judaization of our literature continues as it has so far—in one day stamping even our German literature as Jewish.

# Chapter IV

## Christianity in Biblical Canaan before Christ.

"Did Christ live?" — This question today hovers on the lips of hundreds of thousands. But for anyone who looks at the story of Jesus, as it is set down in the Gospels, from the standpoint of racial history—anyone who has learned to think racially—there can be no doubt that Christ lived[22]. And the very first thought that arises in studying his story is the radiant, triumphant, proud certainty: Jesus Christ was a German!

The Bible itself proves this historical and anthropological fact! When the Jews, full of fury, reproached the Lord Jesus that he was not a Jew but a (Germanic) Samaritan, Jesus admitted it (Gospel of John 8:48–49). He said nothing to refute this accusation, which drew a sharp dividing line between him and the Jews, since they wished to have no fellowship with the Samaritans and despised them.

Also, the God of Jesus is different from the Jewish one (cf. John 8:38). Never does he use the name Jehovah or Yahweh, but always prays to his Father in heaven, i.e., to the benevolent Germanic All-Father. And in his greatest distress, when the blind, furious hatred of his base-born Jewish enemies nailed him to the cross, he did not call upon the Jewish god Yahweh, but upon the Germanic god of light Eli-Eli (Baldur), whose name was intelligible to the Jews standing around. It is also telling that in the entire New Testament the name Yahweh = Jehovah never appears. According to John 8, he regarded the Jewish god plainly as the spirit of evil.

His name Jesus, more correctly Aus = Cus (an Egyptian king bore the same name, Aus = son of the gods, or God's son), is of ancient Germanic origin.

The Gospels show that Jesus was a bitter enemy of non-Germanic Judaism, especially of the priests and Pharisees who oppressed and exploited the Germanic population in Canaan. He was also an enemy of the Jewish god Yahweh; he calls the god of the Jews the "father of lies," the devil. The Jews he calls "children of the devil." With unheard-of boldness, with a death-defying courage such as one finds only among the noblest Germans, he confronted the Jewish priests and, with the approval of the people, held up before them their outrageous sins: the oppression and enslavement of the people, their usury, their

[22] In his book The Christ Myth, Prof. Drews attempts to prove the opposite claim.

clinging to the dead letter of the law, their hypocrisy and false piety. Conversely, Judaism pursued him with unfathomable, mortal hatred. The roots of this mutual hatred lay not only in differing religious conceptions, but in differing race. Thus it also came about that Christ had a special preference for the Germanic north of Israel, that he felt drawn more toward the Germanic Aramaeans, Galileans (Galatians, Gauls), and Samaritans, who, as is well known, were treated with the utmost contempt by the Jews and were not considered Jews. (John 4:9). According to the discussions in Chap. II, the Germanic descent of Christ is to be regarded as certain.

Here now are some pieces of evidence for this assertion!

According to the Bible, Jesus came from Nazareth. The Jews, however, looked down upon the Nazarenes. "Can anything good come out of Nazareth?" was their scornful remark when they spoke of Jesus. That proves that the Nazarenes, and Jesus, were not of Jewish blood.

It is possible that Nazareth was a settlement or an order founded by the Germanic Nazarini, a religious sect in the Caucasus who, according to the Roman historian Pliny, believed themselves "one with their god, their father," considered themselves sinless, and lords of all things. The descendants of those Nazarini still dwell north of Galilee on Mount Lebanon. Remarkably striking is the fact that the Nazarene Christ, like those Nazarini (N-afarini = the consecrated, shining children of the Aesir), continually emphasizes: "I and the Father are one," and that he sets his Father in contrast to the father of the Jews (John 8:38).

Another historical fact must also be pointed out here. In the last centuries before Christ, Cimbri and Treveri, people from Trier on the Rhine, came to Palestine and settled in Galilee. And now St. Jerome himself testifies that in Galilee he encountered the same language as in German Trier. And Crusaders, to their great amazement, found in Lebanon, north of Galilee, a German-speaking blond population! For centuries, therefore, Aramaic—a German dialect—was preserved in Palestine. Is it then so bold to consider the Nazarene Christ, who consistently set himself in sharpest opposition to the Jews and called them children of the devil and of hell, ravening wolves and whited sepulchers (Matt. 23), a German of pure blood? Is he not, in the way he heroically struggled against a world of deceit, wickedness, and prejudice, in the way he took upon himself the sins and guilt of the world and bore his cross without complaint, an image of the German people, sprung from his race, who themselves, betrayed by Judas Iscariot for 30 pieces of silver, full of a sense of justice, took upon themselves the guilt of others for the world war, who in exaggerated idealism wished to pay the atonement for the sins of the world, and

who, defenseless and willing, let themselves be nailed to the cross by the world's Judas?

It proved to be the most fateful falsification of world history to brand the German Jesus as a Jewish protégé and the Jews as founders of the Christian religion. That the Germanic peoples accepted this falsification, invented by Jewish rabbis, as historical truth in blind faith became their doom and placed them under Jewish domination down to the present day.

The racial opposition between Christ and Judaism shows itself most clearly in his character. He possessed the lofty idealism of the Germans, their philosophical depth of thought, high morality, and willingness to sacrifice—qualities that raised him like a tower above the selfish Jews. Therefore the Jews could not understand him; they could not grasp his thoughts, still less follow them. Their racial disposition was too base; the lofty flight of Christ's thought was barred to them. With sorrow, but also with indignation, Christ finally saw that it was impossible to educate this base Jewish people, i.e., to raise them to his higher moral standpoint. In anger he turned away from them and declared that salvation had been sent to the heathens, i.e., the northerners, and they would hear it—as in fact came to pass.

Judaism, with its rigid dogmatism, narrow-minded caste spirit, fanaticism and low materialistic worldview, with its outwardness in religious practice, was instinctively repugnant to him and deeply hateful to his Germanic, truth-seeking soul. In him was embodied Germanic idealism and socialism in sharpest contrast to the Jewish materialism, capitalism, and mammonism which he fought. "I came not to destroy, but to fulfill," said Christ—namely the old Aryan laws suppressed by Judaism. And Judaism, with its keen instinct for everything harmful to its Mammon interests, sensed that the rise of the Aryan-Christian teaching in Palestine meant the end of Jewish capitalist usury and domination. Judaism feared that the oppressed people would rise up against their oppressors under Christ's leadership. Therefore his murder was resolved upon. "It is better that one man die for the people, than that the whole people perish," said the high priest.

It is also telling that the disciples of Jesus, with the exception of the money-grubbing Jewish traitor Judas Iscariot, were Galileans. Those "left all and followed him," while this one went with him in order, like a true racial Jew, to manage the common purse and put aside what was given. And it was this Jew alone whom Jesus considered capable of betraying him. If Jesus had really been of Jewish descent, is it conceivable that he would have chosen 11 disciples from among the despised Galileans? Would he not rather have had to appoint Jews as his disciples?

There can be no doubt that Christ was through and through a German. One must therefore also imagine him in body as a German. Indeed, in a letter of the Roman governor of Judea, Publius Lentulus, to the Roman emperor Tiberius—a letter preserved in the possession of the noble Gäsarini family in Rome—Christ is unconsciously described entirely as a German. According to this letter, Christ was very handsome of face; he did not have the ugly negroid features of the Jewish type, but with anthropological necessity, Germanic ones. His countenance was so majestic that those who beheld him were compelled both to love and to fear him. His hair was dark blond to light brown. His forehead was smooth and open, like that of gifted Germans; his cheeks were smooth and suffused with red. Nose and mouth showed the regularity of the Aryan type. His hands and arms were beautifully formed. His eyes resembled rays of the sun, thus possessing the radiance found only in the pure Germanic type and which is a chief distinguishing mark of the Aryan race.

It is quite remarkable and telling that all artists depict Jesus with Germanic facial features; the Jewish, negroid, base-born type instinctively seemed to them unfit for the exalted Son of God. Where modern painters have tried to give the Savior a Jewish appearance, every sensitive observer has recognized that this portrayal of Christ is completely false and repulsive, a contradiction to Jesus' life and teaching. A picture of him (Fig. 36), originating from his lifetime and which we may consider genuine, shows in profile a characteristic Germanic-Aryan high-long skull type with all the prominent features of an Aryan nobleman. Jesus was considered outwardly the most handsome man one could see or imagine, just as his mother was called the most beautiful woman of the land.

It is also well known that Jesus Christ was a highly esteemed member of the Essene order, which at that time was widespread in Palestine, Syria, and Egypt, composed of the best and most enlightened spirits of the people, of the remnants of the Germanic population, and whose lofty teachings, which Christ reproduced, bear a thoroughly Germanic stamp and lean much upon Zoroaster (1000 B.C.). More about the real life of this highly gifted, noble-minded German Jesus can be found in a letter of the elder of the Essenes at Alexandria from the year 70 A.D., rediscovered in an ancient oriental library and contained in the book Ferd. Schmidt, Vor 1900 Jahren, Fiedler's Verlag, Leipzig.

Fig. 36. Gem from Jelus. (14-37 AD)

"A man's thoughts are not blind chance, not the blind-moving waves of the sea; they come from his deepest inner being, from his microcosm. They are a part of his essence; they arise with the necessity of natural law from his racial disposition, like fruit from a tree. The thought-world of a man must therefore entirely correspond to his race; it is a necessary product, an organic projection of the same. And what Christ taught also sprang with noblest inspiration from his deepest inner being, from his heart, from his Germanic racial disposition. Christ was a German!"

The Teaching of Jesus Christ is thoroughly Germanic. It is nothing new, but only a continuation and further development of what already existed in the Germanic world of thought before him, in the writings of the old Israelite prophets, of the Germanic peoples in Palestine, Egypt, Sumer, Babylonia, Persia, Assyria, and India, and which can also partly be found in the systems of Germanic-Greek philosophers (Plato, the school of the Stoics), as well as among the northern Druids before him.

The main sum of Jesus Christ's teaching is: love of God and of one's neighbor—a teaching which already finds expression and application in the old Israelite land law (Lev. 25). His chief goal is the inward renewal of man, his inner purity, the inwardness of religion and its release from outward, worthless

forms of cult. Thus he teaches the same thing that, a thousand years before him, the thoroughly Germanic, exalted religious reformer Zoroaster taught in the Zend-Avesta. Like Christ, for him also the highest task of man is his religious calling: inner purity, virtue, a virtuous life, and the self-sacrifice for virtue. In his teaching, Christ also agrees fully with the old Israelite prophets who came from the Germanic north and east of Palestine, and whose religious ideas bear a thoroughly Germanic stamp. These old prophets—enlightened and gifted men of their people—had long since outgrown externalities of religious practice and outward worship, in which the great mass of the people, including the priests, saw the essence of religion (Ps. 97:7; 115:1-18). To them, obedience—that is, moral, pious, god-pleasing life—was better than sacrifice, that is, outward religious performance, and hearkening better than the fat of rams. Their principle is: do right, fear God, and fear no man. With full clarity they expressed the old Germanic religious ideas, placing the moral side of the divine nature at the center of all teaching, and they raised the Germanic ideas of God, as they had been formed in the whole Germanic world of that time—in Egypt, Assyria, Sumer, and Thogarma (i.e., the North)—to the universal, world-ordering moral concept of one God (monotheism). They presented God as the absolutely moral, the absolutely good, the holy, the holy love. According to them, God is merciful and gracious, patient and of great goodness, a Father of all men. This is not a Jewish conception of God, but a truly Germanic one, which also finds almost word-for-word expression in the Egyptian Book of the Dead, in the Zend-Avesta, in Sumerian, old Babylonian, and Syrian psalms, in the Norse Edda, and in the works of German prophets, i.e., poets.

These same ideas are also contained in the teaching of Christ. It is only a gathering together and highest development of the religious ideas and conceptions formed by the old Germanic tribes in the Near East centuries before Christ and is Germanic idealism driven to its peak. One can also prove this in individual ideas. Thus Isaiah alone already contains the core of all Christ's teaching.

Again and again in Christ's teaching the Germanic idea recurs: that he is the Son of God, and we humans are the children of a Father in heaven. This is a teaching which was already common among the Germans thousands of years earlier and even gave them their name; for Aryans or Germans means nothing other than Sons of God, Children of God, or Children of Light—as opposed to children of darkness. Old Germanic and Aryan personal names, which have been preserved to this day—for example, Theobald, Theobert, Theodor, Dora, Gottlieb, Gotthold, Gottfried, Theofrid, Irminfried, Diethelm, Irminrich, Ermanaric, Dietrich, Erminoald, Irminger, Theotelinda (Dietlinde), Irminlind, Irmintrud, Deotwin, Dietmar, Dietlieb, Dietherr, Diethart, Gotthilf, Gotthard, etc.—give expression to this ancient Germanic-Christian idea of divine sonship.

Even the Bible itself calls the land of the Germans, the land toward midnight or the north: Thogarma, i.e., the land of the Sons of God.

Christ is also thoroughly völkisch in spirit. He says once: "I am sent only to the lost sheep of the house of Israel." With noble passion and tenacious love he clings to his ancestral people and seeks to free them from the claws of Judaism and its outward, book-letter faith, its fanatical religion of the desert god Yahweh. Hence the enmity of Judaism toward him down to this very day! He sought unconsciously to create for his people a religion corresponding to the essence of Germanness, a völkisch religion—in this case, a Germanic one. His religion is therefore Germanic and völkisch through and through, as was that of the old Israelite prophets before him and the German prophets, i.e., poets, after him. The higher the prophets and seers of a people stand intellectually and morally, the more naturally völkisch they are in spirit, and the more their religion bears the stamp of their race, their people. That is why the religion of Christ is a thoroughly Germanic one; it is the resurrection of old Germanic ideas of God in new, radiant splendor and stands in the sharpest opposition to the Jewish religion and worldview. Jewish and Germanic-Christian worldview and morality exclude one another. The Jewish religion is materialistic and capitalistic, the Christian religion, on the other hand, is idealistic and social—and is therefore of the same essence as old Germanic cultural and religious strivings.

Jesus' religion is an entirely non-dogmatic moral teaching; it is a moral teaching without any binding articles of faith, prefigured by the enlightened spirits of the Germanic tribes in Canaan. It is hardly surprising that all the enlightened thinkers, all the reformers in Germanic lands who sought to free Christ's non-dogmatic religion from the rubble and decay with which the Jewish-Christian church has covered it, were always Germans, and that they were persecuted by the representatives of the Christian church, even though they proclaimed Christ's pure teaching.

Christian and Germanic are therefore equivalent in meaning. And it is very significant that Christ's teaching is preserved in its purest form, best understood, and best taught in those countries which have the purest Germanic population.

It is also significant that his non-dogmatic moral teaching was taught and practiced by the sect of the Essenes, a secret brotherhood in Palestine to which Jesus belonged. These Essenes (Essaeer, from asus = Sons of God) were not Jews, did not attend the temple, were despised by the Jews, practiced farming and sun-worship in thoroughly Germanic fashion, held land in common ownership according to old Aryan custom, possessed—as all spiritually

advanced Aryans did—remarkable medical knowledge, and practiced self-denial for the common good, even to the point of self-sacrifice. Their chief teaching was: love of God, of mankind, and of virtue.

It is indeed striking that the Jews, who in their Talmud teach hatred and contempt for all non-tribesmen, who declare all other peoples "unclean," though they themselves have from of old been notorious for their lack of cleanliness and whose Jewish quarters have become true pestholes of filth—who by their doctrine alone deserve the name "man," but consider the "peoples of the world" as equal to "beasts"—who in their Schulchan Aruch, the law-book of the Jews, teach a contemptible, dangerous morality whose end goal is the plundering of all other nations—these Jews boast of having given the world the greatest religious reformer and the most exalted Germanic-Christian morality! Why did they not keep this morality for themselves, but gave it to the "goyim," whom they consider as beasts? Why did they persecute Jesus and his exalted teaching with scorn and mockery if Jesus was really a Jew and his teaching a product of Jewish spirit? Why? Because Jesus was not a Jew, but a German—in feeling, in thought, and in action. The church's false doctrine that Jesus was a Jew has brought us Germans heavy harm, but has brought great benefit to the Jews. The falsification of history—that the Jews were the chosen people of God and that Jesus sprang from their people—is the shield behind which parasitic Judaism, that worm of the world, has cunningly hidden itself, so that it might not be eradicated by the Christian host peoples. Woe to it when abused Christendom comes to recognize the 2000-year fraud and falsifications of the Bible!

Thus we must establish as fact that Jesus' teaching has nothing in common with Judaism, that it stands in the sharpest opposition both to the Jewish doctrines and laws introduced into the Bible, and also to those Jewish teachings compiled in the Talmud, and that it is through and through Germanic.

The Conceptions of God in Jesus Christ are Germanic. Jesus' faith in one God, in his Father, in the All-Father, in the Father of us all—who is kind and merciful, not judging like the Jewish god Yahweh but loving—is thoroughly Germanic. This faith can already be seen in the Germanic wanderer Abraham and among the old Germanic peoples of Western Asia, as also in the prayers to Marduk, the old Babylonian sun-god.

The Germans believed in "one" God, the All-Father, called Odin, Wodan, Irmin. Thus the Germans are the creators of monotheism—that is, of the belief in one God. According to Christ, as with the Germans before him and as also among the Essenes, God is to be recognized in nature. Various psalms, in grand flights of Germanic spirit, declare: "The heavens proclaim the glory of the Eternal; their sound carries forth his name." Psalms 19:2–7, 135:7, 18:7–16,

29:4–9, 50:3–6, 76:9, 97:2–5, and 104:2–7 all glorify God, in Germanic conception, as sun- and thunder-god.

According to Jesus and according to Germanic conception before him, God is a spiritual being. He is the "Unnameable, the Invisible, the One, the Unspeakable," as the Germanic Book of the Dead in Egypt already called him 4000 years before Christ. The Germans of Western Asia made no image of their God. Their worship was a veneration of nature. They held their services, like the old Germans, without temples or images, in the open. Their worship was thus imageless. Excavations have proven this. Christ also desired such imageless, churchless worship.

According to Jesus Sirach it says: "The All—that is he himself." Like the Nordic religion, so also is that of the Germans in Palestine, and also that of Christ, a spiritualized nature religion with the thought of one God. The Jews, therefore, are not the creators of the idea of one eternal God, but the Germans. It was the Jews who mixed the old Germanic idea of the kindly light-god with the teaching of their desert god, the hating, fanatical god Yahweh (Deut. 28, Lev. 26). God (Wodan) was thought of by the Germans as the all-pervading world-spirit, to whose creative words everything in the world owes its existence, who made the heavens, who lovingly embraces the earth, who is the sun that fertilizes and illuminates the earth, who is the creative power on which everything depends—fertility, war, and victory. It is most remarkable that the same thoughts, in rare agreement, can be found almost word-for-word long before Christ throughout Germanic literature in Western Asia—for example, in the Assyrian heroic lay of Hasisadra and in the Indian Vedas—also in the old Israelite writings of the Old Testament: Isaiah 40:22, 31; 44:3, 24; 45:5–8, 12, 18; 46:9–11; 48:12–13. Similar thoughts appear in Greek philosophers, and also in the "Bible of the Germans" of Northern Palestine, the Icelandic Edda. There it says of Odin: "A mighty one from above—forever shall remain what he has commanded!"

The thought of Christ concerning the twelve thrones on which his twelve disciples will sit is taken wholly from Germanic mythology. According to Germanic teaching, twelve Æsir sit on twelve thrones in heaven, i.e., in Walhalla or Asgard. Corresponding to the twelve Æsir are the twelve holy astronomical month-pillars set up in a circle around the Germanic mountain-altars.

The doctrine of the Trinity is also taken from old Germanic belief. Already a thousand years before Christ, the Germans in Germany and Persia (Zoroaster) worshiped God the Father, God the Son, and God the Holy Spirit

(the Fire, the all-penetrating creative power). Already two hundred years ago a theologian pointed this out.

According to Christ's teaching, the children of darkness go into hell—that is, into Hel or the underworld of the Germans—as it is also described in the doctrine of Zoroaster. In his parable of the rich man and poor Lazarus, Jesus describes entirely according to old Germanic (heathen, Greek, and Egyptian) conceptions the hell enclosed by a river of fire (the Tartarus of the Greeks) and the torment of those eternally banished there; and heaven (Elysium, Asgard, Walhalla) and the joys of the blessed (the children of God). The souls of the children of God are, according to his and the old heathen-Germanic conception, carried by angels (the Valkyries of the Germans) into Abraham's bosom (to Wodan in Asgard).

According to the Germanic doctrine of Zoroaster, 1000 years before Christ, there also exists an evil spirit and many subordinate beings under him. This evil spirit was originally pure and good and is only a fallen good angel. His element is darkness, whereas the element of the All-Father is light. The evil spirit (devil) shall later, after long time and great purification, become holy and good again. Once the ruler of evil is defeated, then comes the resurrection of the dead, the Last Judgment, and the renewal of the world.

These teachings of Zoroaster correspond fully with Germanic mythology, and, remarkably, also with the teachings of Christ. Christ's Last Judgment or the Day of the Lord of the old prophets is nothing other than the Germanic Götterdämmerung. Completely out of Germanic spirit, Christ proclaims a new heaven and a new earth.

Elements of Germanic mythology are found in great abundance in the Bible, mingled with Jewish teachings and falsifications. Thus the mantle of Elijah recalls the mantle of Wodan; and his fiery chariot, in which he ascends to heaven, is nothing other than the fiery chariot of the Germanic thunder-god Thor, with which he rides across the heavens. Samson–Herakles–Siegfried.

Thoroughly Germanic is the thought of the immortality of the soul, which corresponds to the monistic worldview of the Germans. It is found throughout the Germanic literature of the North and South already 4000 years before Christ… also among Greco-Germanic philosophers, especially in Plato and the Stoa.

Ancient and primordial Germanic, too, is the Christian faith in a Savior (Old Norse Heliand, Helios, Heros—leader, helper, redeemer; the king who delivers his people). It is already found in Genesis 3:15, as indeed throughout all

the old Israelite writings, especially in Isaiah 9 and 11. Isaiah prophesies that this Savior shall come from the stock of Jesse (Asai), thus a son of the Æsir, a German, and shall unite all the remnants of the Germanic peoples. This faith in a Savior, a King of justice and peace, in a golden age—this messianic idea—is also found outside Israel, already in old Egypt of the 2nd and 3rd millennium BC. Even there men hoped for a future age of salvation and blessing, overcoming the sufferings of the present—through the mediation of a personal bringer of salvation, thought of as a great king. Thus an ancient Egyptian text says: "The people in the time of the Son of Man (noble-born son of the Armanen, i.e., son of the Germans) will rejoice to spread his name through all eternity, because they are far from unbelief."

According to the teaching of the Persian religious founder Zoroaster (1000 BC), a prophet (Redeemer or Savior) shall come from the line of Zarathustra, whom a virgin shall give birth to in supernatural fashion, who shall help effect the resurrection and shall hold a judgment over the dead. Also in old Sumer, Babylonia, and Assyria is found the belief in a coming rescuer and redeemer. In Babylonia, hope of special salvation was bound to the god Marduk, i.e., the sun-god and his resurrection, and to a king in whom the god revealed himself. Above all, we encounter here too the expectation that the age of distress and falsehood will give way to an age of salvation and blessing—and the one who brings it about is the king. This also recalls the Greek and Roman idea of the golden age which, once at the end of time, will return again, as once, at the beginning of the world. These thoughts correspond entirely to the thought of the Germanic Edda, according to which, after the Götterdämmerung (Last Judgment), a new heaven and a new earth, an age of justice and peace, will come. The idea of a coming Savior, the rescuer and helper from all distress, is primordial Germanic—and was also spoken by the German Jesus Christ.

It means in truth that a new age will come, in which the Germanic race will separate itself once more from the mixture of peoples, and in which then there will be one flock and one shepherd—that is, a unified, noble people and an age of blessing and peace, entirely corresponding to the teachings of anthropology and racial hygiene. And the one who will free the Germanic peoples from the deadly embrace of the lower races and lead them into a Germanic alliance of peoples is the savior and hero of the chosen people of God, the Germans. The Aryan Jesus Christ, in whom the divine Aryan spirit shone most brightly and who bore the seal of divinity, was well aware of the racial problem. He clearly recognized that the Jews are a lower race; he despised them in the measure that they hated him, and turned to his Germanic kinsmen, the Gothic Galileans (Gotjim-loha = forest Goths). To the "children of the devil," i.e., the Jews, Pharisees, and high priests, he often said: the salvation will be taken from you and given to the heathens, i.e., to the children of the realm of the

Aryans, and they will hear it and bring forth fruit. He knew that all misery comes from the curse of racial mixing. Like the Edda, he also prophesied a Götterdämmerung, a racial separation, a terrible racial war, a true world-conflagration, which will end with the annihilation of the lower races and the shining victory of the children of God—that is, of the Aryans. Let us hear in what vivid way he portrays this in his parable of the tares among the wheat (Matt. 13).

Once again, the much-admired man of the people from the Jewish south had returned to his homeland of Galilee and stayed by the shore of the beautifully situated Sea of Gennesaret (= Asenreuth), surrounded by rushing green forests, blooming villages and towns, and towering mountains, near his beloved city of Capernaum. Thoughtful and heavy with reflection, his intelligent gaze wandered across the lovely landscape; he hardly noticed how ever larger crowds of country-folk approached him, eager to hear the beloved prophet. More and more swelled the multitude. The noise tore the man of God out of his deep contemplation. His radiant blue eyes calmly passed over the expectant crowd standing before him. There were his favorites again, his tall and strong-grown forest-Goths, blond and blue-eyed like him, hated by the Jews but loyal. He knew they wished again to hear wisdom and guidance from him. Quickly he stepped into a boat and pushed out a little from the shore, so that all could see him. His soul full of impressions from the degenerate, lowly south, he began to speak to the listening multitude:

"The kingdom of heaven is like a man who sowed good seed in his field. But while men slept carelessly, his enemy came and sowed weeds among the wheat and went away. When the wheat grew up, the weeds also appeared. The servants of the master of the house said: 'Lord, did you not sow good seed in your field? How then does it have weeds?' He answered: 'An enemy has done this.' Then the servants asked: 'Do you want us to go and pull them up?' But he said: 'No! Lest while you pull up the weeds, you root up the wheat with them. Let both grow together until the harvest; then I will say to the reapers: Gather first the weeds and bind them in bundles to be burned; but gather the wheat into my barn!'"

Silence spread over the multitude; everyone sensed that he had spoken something profound, something mighty. They hoped for further words of wisdom. Then the disciples dared to ask the Master for an explanation of the parable. With shining eyes, the Aryan hero declared to the listening Gothic people:

"The world is the great field of which I spoke; upon it our Father (Wodan, Odin) has sown good seed, that is, the children of the kingdom, the

children of God, the white, shining children of light—the Aryans. But soon the devil (the Midgard serpent) came and sowed the children of darkness, the dark and lowly races, among them. They corrupt the good seed and the world. All evil comes from them. They multiply like weeds and rob the children of God of space and nourishment. This condition will last long, until the Aryans recognize it and act with conscious purpose. Then will come the end of the present corrupt world, the end of the chaos of races; then will appear the Götterdämmerung foreseen by our fathers. In terrible racial wars the evil seed will be exterminated. Odin himself will send his Valkyries (angels) to help. The good seed alone will remain, and a new earth, a new heaven will arise, in which Aryan justice will dwell, and there will be one flock and one shepherd."

So he spoke with shining eyes, gazing into the farthest future, the Aryan prophet of Asaroth. The world war was the prelude to the racial struggles foretold by Christ. The 20th century, according to the French racial researcher and anthropologist Lapouge, would bring the fulfillment of Christ's prophecy.

How petty the Jewish-Christian Church has interpreted the sublime words of the Savior for its own ends!

One sees, then, that Christ's conceptions of God are entirely Germanic and that his teaching is a heathen-Germanic one—thus, a Christianity before Christ already existed. Christ's teaching contains nothing that his related Germanic kin had not already spoken before him; it is a Germanic creation of spirit, not a Jewish one.

The Worship of God by Jesus is Germanic.

Never and nowhere did Christ in his teaching say that a priesthood was necessary. He wanted no priesthood, no mediator between God and man, and thus no "Church." Each person should speak with his God directly and commune with Him personally. Every person should consecrate his whole life to God; his whole life should be divine service. Whoever inwardly felt the calling to teach the people—as he and the prophets did—should be his disciple and carry his thoughts into the people. According to the teaching of Jesus, therefore, a special priestly order, such as exists in the Christian Church, is not necessary. Everyone is his own priest.

The idea of this universal priesthood is Germanic, Protestant. Among the Germans too there was no special priesthood, not even among the old Germanic Israelites. As a rule, the tribal leader or king and prince—such as Melchizedek, Abraham, Isaac, and Jacob, as well as the Judges and even Saul and all Germanic kings—also exercised the office of priest. It was only Judaism

that created a special priesthood in Canaan, which ruled over and exploited the people.

Nowhere in his teaching does Christ say that churches should be built and God worshiped in them. Like the Germans and also the Essenes, he preferred to worship God on high mountains and in the glorious nature of Galilee. According to his teaching, God can be worshiped and adored everywhere: in the quiet little room, in the solitude of the desert, on the wind-swept mountain, and on the wave-tossed sea. Thus he says to the Samaritan woman that it is all the same whether one worships God in the temple at Jerusalem or on Mount Gerizim—what matters is only that one worships God in spirit and in truth. He looked far beyond the Jewish external ritual forms. He healed on the Sabbath, worshiped God outside the temple, cared nothing for Pharisaic customs, knew no formulas of external worship, but practiced with his disciples the Germanic, folkish worship of nature in the spiritualized manner of the Essenes, outdoors. He is a truly Germanic Protestant freethinker, the model of the newly arising German spirit.

The teaching of Christ is not one-sided, like that of the Jews and the present Jewish-Christian Church. It seeks to embrace the whole man, to order his entire civic life according to definite moral rules. It is directed toward a healthy, simple, moral life of man, such as was practiced by the Essene order.

Christian baptism, as also practiced by the Essene order, is nothing other than an ancient Germanic covenant-sign and was especially used by the Goths long before Christ.

Christ celebrated with his disciples, as his Essene brothers in covenant did, the Lord's Supper. This is the old Germanic memorial- or love-feast. Originally, among the Germans, blood was also drunk at such brotherhoods. Later, wine took its place. Along with it consecrated bread was eaten. Melchizedek invites the victorious tribal king Abraham to the old Germanic love-feast; he brings forth wine and bread. Likewise, Jacob celebrates the love-feast (Gen. 26:30). On the holy mountains and in their houses such love-feasts were regularly held, thus renewing the folk's covenant (Ps. 50:5). The Christian Church turned this ancient Germanic custom into a sacrament.

The Christian faith in God's Son corresponds to the old Germanic faith in Baldur, the Son of God, who after a long night of the grave rises again. The superstitious idea of Christ's resurrection, who in reality fell into apparent death on the cross and, after his premature removal from the cross, revived, but after a year truly died from the effects of the torture, is nothing other than the old Germanic idea of the resurrection of the god of light—just as Christmas is the

old Germanic festival of the birth of the sun-god at the time of the solstice. According to the conceptions of the West Asian and Nordic Germans, the sun is dragged down into hell (the underworld, old Troy-burg) by the Midgard serpent, which causes all misfortune in the world; there it remains for three months, and after three months (at Ostara = Easter) it celebrates its resurrection, after the sun-god has conquered hell, death, and the devil (the serpent). This Aryan sun-god (Baldur, Baal, Bduna, Marduk, Phönir, Heros), who after his resurrection again ascends to the twelve Æsir (planets: Adar = Saturn, Nebo = Mercury, Nergal = Mars, Ishtar = Astarte = Venus, the Sun's sister, etc.), is easily recognized by the reader in the mythical Christ. Jesus himself took over the ancient Persian teaching (Zoroaster, Vendidad/Avesta) that every man rises again after three days (echoing the resurrection of the sun after three months); hence his saying that he would rise again after three days.

On many Christian altars one finds the radiant eye of God depicted. This is the "one" eye of the Aryan god Wodan.

We therefore see that the original religion and teaching of Christ is an ancient Germanic, simple worship of the All-Father without any external cultus, with the central teaching: love of God and of mankind. Christ publicly spread the Germanic secret teachings of the Essenes with the noblest enthusiasm and suffered the hero's death for his conviction.

The Christian Church has since corrupted the pure teaching of the German Jesus Christ and covered it over with rubble. It has buried the living spring from which Christ's water of life was to gush forth, and mingled much that is external from Judaism and from cultural epochs long since outgrown with Jesus' teachings. It stands by no means at the height of Christ's spirit and of Germandom, but is a regrettable relapse into long-surpassed cultural stages. The entire development of German culture is nothing other than a hard struggle for liberation from a foreign culture, forced upon us Germans by Christian-Roman and Jewish priests—a wholly alien, thoroughly un-German culture. It is the expression of a purely Germanic worldview and the return to the truly Christian, Germanic spirit and to the teachings of the Germanic hero Jesus Christ.

# Chapter V

## Hammer Blows

The Jews are not Israelites, and the Israelites are not Jews. The Jews are a people of lower race with more negroid racial traits. The name "Israelites" or "God's fighters" is a collective name for the Ario-Germanic tribes who had already settled in Canaan before the immigration of the Jews.

It is not true that biblical history is solely a history of the Jewish people. The Old Testament is rather—apart from numerous interpolations and falsifications by Jewish priests—a history of the culture of ancient Germanic tribes and a testimony to Germanic spiritual development.

It is not true that the Jews created the high material and spiritual culture in Canaan. In reality this culture is the product of the Germanic Goths or Getae who had settled in Canaan centuries and millennia before the Jews. The Jews, on the contrary, have never created a culture at any time. Everywhere and at all times they have rather been the destroyers of the culture of their host peoples. This is proven by the testimonies of the most eminent minds of all cultured peoples, from Strabo and Cicero up to Luther and Goethe.[23]

It is not true that the Jews are the creators of monotheism. This is a spiritual product of the Germans, already formed thousands of years before Moses. The eternal, one God of the Bible is the ancient God of the Germans. In place of the original Germanic light-god, the All-Father, the One God of love, the Jewish priests substituted their tribal deity Yahweh, whose homeland was the Sinai peninsula.

It is not true that the Jews created the Germanic biblical literature of the Old Testament, which in part belongs among the best and most beautiful literary creations of the world. It comes from the pre-Jewish Goths in Canaan. The Jewish priests committed literary theft and adorned their people with borrowed feathers.

It is not true that the light of the world came from the Jews. The light of the world was, and is, the Germans, as the present proves. We Germans are therefore called to be the "salt of the earth, the light of the world," to "fill the earth and subdue it." According to the testimonies of Germanic literature in

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[23] Cf. Prof. Dr. Wahrmund: The Law of Nomadism. Deutscher Volksverlag, Munich, 1920.

Canaan, we are "the chosen people of God" and not the Jews, who have seized our inheritance.

It is not true that salvation for the world came from the Jews. It came from the Germans and continues to go out from them today.

Religion and Christianity have their roots not in Judaism but in Germandom. Their purest source must be sought in the North, where Christianity has also returned and will rise again in its purest form.

It is not true that the Jews are the people of promise. That is the Germans, or Ariomans, as their name indicates: the Children of Light.

It is not true that God preserves the Jews as a people in order to lead them to Christianity. They can never become Christians, because the Germanic-Christian ideas contradict their anthropological disposition—that is, they are not predisposed to receive the Germanic-Christian thoughts of the nobler Aryan race and to live by them. Baptism makes them Christians only outwardly; in their essence they remain Jews. Baptism changes nothing of their racial character. They have preserved themselves as a people only because they have instinctively followed the wise Germanic racial laws, while in us Germans they suppress the race-preserving idea through the press that lies in their hands.

The Law was not given through Moses, but was devised and written down centuries before the Jewish priest Moses by enlightened Germans.

The present elevated position of woman and her significance in marriage is not a work of Judaism and ecclesiastical Christianity, but of the Germans already 3,000 years before Christ, as excavations in Elephantine prove.

Therefore, away with the halo and with the mystical darkness which the Jewish-Christian church has spread around Judaism for two thousand years—our downfall, curse, and ruin, but the salvation of the Jews! Away with Jewish history from our schools; they should become instead Germanic-folkish and Christian educational institutions for the German people.

Christ was not a Jew but a high-minded German, the highest and last flare of Germanic spirit in Canaan. He was God's son, as we Germans all call ourselves God's sons. He was a man—a God-enlightened, noble, high-minded man, the blossom of Germandom in Western Asia. Thousands, like him, who recognized and taught the truth, were tortured to death by greedy Christian-Jewish priests, and if Christ were to return today, he would meet the same fate.

Christ did not die for our guilt, but for his conviction, as the teachings of the Essenes commanded, and as corresponds to Germanic character. He wanted to be nothing more than the Son of Man, nothing more than a hero who would help his people in need and show them the better path.

It is not true that Christianity, in its ethical side, developed out of Judaism. It is rather the blossom and fruit of Germanic religion, a spiritual creation of the Germanic tribes living in Canaan and Western Asia. The religion of Yahweh founded by Moses, on the other hand, stood and still stands in the sharpest opposition to the Germanic-Christian religion of spirit and soul and to the Germanic-monistic worldview.

It is not true that the Christian religion was revealed through the Jewish national god Jehovah. Its beginnings reach back into prehistory among the Germans of the North. It was created in millennia of spiritual work by enlightened Germans, permeated by God's spirit, and lived most purely by the ancient Israelite-Germanic prophets and Germanic poets and seers up to the present.

The Christian moral teachings are not Jewish, but Germanic. The genuinely Jewish moral teachings, as contained in the Talmud, contradict the Germanic-Christian and stand on a morally lower level. To live truly Christian is identical with living Germanic and German. Whoever follows Christ must be a German, that is, a son of God in life and thought. A truly Christian religion can only be a truly German, German-folkish, German-national religion, with strong rejection of everything Jewish and Roman, indeed of everything alien.

It is not true that Christ created or taught confessions of faith or dogmas. He himself looked past and above the creeds of the Jews and taught and practiced religion without creeds. His main teaching was only: love of God and love of men! Change your mind! His boldness he had to pay for with his life.

It is not true that those who have broken with the half-Christian, half-Jewish-Greek-Roman church are godless and unchristian. If they strive, according to the words of Christ, for the inwardness of life, if they seek God within themselves, if they are willing to give goods and blood for the highest human ideals—God, fatherland, and people—if they choose science and the lofty teachings of Christ as the guide of life, if they are good German-folkish and Germanic in sentiment, then they are more religious, moral, and Christian than the hypocrites who boast of their Jewish churchliness.

The core of Christianity does not lie in churchgoing, not in participation in outward forms, not in holding human creeds to be true, but in Germanic-Christian sentiment, in Germanic-Christian action.

The Christian church deserves the name "Christian" only in part—only insofar as it teaches the moral law of Jesus. In its present form it is a mixture of various cultures; it is international, not German-folkish-national or Germanic, but rather Jewish-folkish. It mingles the pure water of life given by Christ with the miracle-beliefs of ethnically and racially lower peoples and thus stands in contradiction to the results of scientific research and rational thought. It has therefore departed from the pure teaching of Christ.

The Jesuit Rome in particular fought against much that served the truth, freedom, and progress of the German people. It destroyed valuable Germanic cultural achievements, just as the Jewish priesthood did in Canaan. For almost two millennia it has gravely harmed our German people and Germandom, artificially stifled much development, and shackled the German spirit in the fetters of shamanistic and fetishistic thought and feeling. It killed hundreds of thousands of the best Germans, who resisted the spiritual enslavement of their people, through disgraceful inquisitions and heresy trials. Through unnatural monasticism and celibacy it deliberately deprived the German people of its best reproductive forces. By recommending and promoting race-mixing, it caused severe damage. It embroiled the Germanic tribes for one and a half millennia in bloody religious wars and political disputes, thereby consuming their best strength. It brought us the disastrous Thirty Years' War, helped our enemies in the World War, tore Germany into two confessionally divided camps, still seeks to dominate the state today, suppressed Germany's political development and expansion of power abroad, broke the backbone of Germandom, and has often been a hindrance to Germany's material, political, moral, and Christian development, and the greatest opponent of a German-national culture.

Rome nurtured Jewry, the enemy of the Germans. Its most notorious inquisitors, judges of heresy, and witch-hunters were baptized Jews. On the synods of the Middle Ages, converted Jews ruled. The Jesuit order was founded and dominated by clever Jews, several popes were baptized Jews, and even today baptized Jews still sit on episcopal thrones.

The church in its present constitution can therefore no longer satisfy the advanced German. The number of the most capable Germanic elements of our people who have broken with it grows ever greater. Even a large part of the Christian priests feel the contradiction between their Germanic nature and thought, and the dogmas of the church. Only concern for their livelihood holds

them to the church. The church is heading toward a catastrophe. If it does not change, it will share the fate of all human institutions that have perished.

Then we Germans want to reshape the church into a temple of Germanic art, science, spiritual elevation, and ennoblement of life. The churches should be places where a higher humanity is taught to the German, free from all superstition, ghost-belief, and miracle-belief, just as Christ wanted; places where Germanic racial and tribal consciousness is cultivated, and centers of Germanic-Christian culture.

We Germans need a national, truly Christian religion and church resting on German-folkish-Germanic foundations, tailored to our racial needs, which cultivates the highest ideals of man—fatherland, people, race, and family—and applies the results of science to our life, as Christ wanted. Its time will surely come, and with it the beautiful festivals of our ancestors will again be celebrated on the sunlit, radiant holy heights, under the blue vault of heaven and in the shining rays of the eternal sun.

The future German-Christian people's church must become one of the most important cultural factors; Christ, however, must be our guiding star and leader. Then will come the time of which the prophets of ancient Germandom spoke: There shall be one flock and one shepherd!

# Chapter VI

## Through Night to Light
## Baldur's Death and Resurrection

According to Chapter 1, the Bible provides the proof that Palestine, up to the time of David, was inhabited by Germanic giants, Israelites, i.e. sons of Asen. Chapters 2 and 3 prove that in the Stone and Bronze Ages and up to the time of the Romans, Germanic emigrant groups (Aen-groups, consecrated spring wanderers), consecrated to the Asen, migrated into Canaan, a land similar to the German Central Uplands and dedicated to the Asen.

They brought with them Nordic culture, agriculture and livestock breeding, horticulture, bronze and iron industry, Nordic art of war, Germanic art forms (Chapter 4), Germanic religious customs and practices, Nordic high-place cult, and Germanic Baldur worship (Chapter 5).[24] Germanic state constitution (6), Germanic civil law (7), Germanic writing and Nordic, Christian religious ideas—a Christianity before Christ (9). In their sacred writings they call themselves "Children of God," "People of God," in contrast to men (i.e. beast-men, Negroes). According to the promises of All-Father they are the bearers of salvation. According to Odin's promises, they are to possess Canaan and fill the world, if they keep his racial laws. Through them God will bless all races on earth. From them shall come the world's savior (Helios), who will make them happy and create a new heaven and a new earth.

But among them also appears the hereditary evil of the Germans: their disunity, based on strong individualism in contrast to the herd-instinct of the lower races. This too was the cause of their subjugation by the Jewish "rabble-people" driven out of Egypt (Numbers 11:4; Exodus 12:38). Split into numerous tiny city-kingdoms, they offered insufficient resistance to the invading desert people. As the Germans in the most shameful period of their history, so here too each district cared only for itself. And so the cowardly Jewish people succeeded in smuggling themselves into the fertile cultural land. The subjugation of the Germanic inhabitants and the destruction of their culture happened mostly not through armed force, but through cunning. As everywhere that the nomadic and culture-destroying Jew settles, so too in Canaan our tribal brothers were made "rent-slaves," i.e. brought into the clutches of Jewish usury and loan-capital. This made the Jews the effective masters of the land, as with us. As in ancient

[24] Further proofs see Karl Friedrich: The Germanic People's Church, Nuremberg 1920.

Egypt and in Germany, they pressed into all conditions and finally dominated the poor people politically as well. After the Germanic king Saul came the Jewish revolutionary and king-murderer David and his "virtuous" son Solomon. The Germanic inhabitants, according to 1 Kings 8:7–10, became serfs of the Jews, these being made "princes and knights of the land," as now in Germany.

With the Jewish kings also came golden times for the Jewish priesthood, which was the actual leader of Judaism, a state within a state, and still is today. It now harnessed the power of the state and monarchy for its clerical aims: their religion was to become state religion, their tribal god[25] Jehovah (Yahweh) the sole god of the whole land, their temple (tabernacle), erected by Solomon after conquering the Germanic mountain sanctuary Zion, the only sanctuary of the land, so that vast revenues would flow to them from the sacrifices and tithes of the deceived people. Just as with Moses (Ex. 30:12–16; 2 Chron. 24:9–11).

First, again and again through compliant clerical Jewish kings, they had the sacred sites, high places, and sanctuaries of the Germans destroyed (as Charlemagne by order of the Pope in Germany), and under penalty of death forbade the old Germanic cult (cf. the Capitularies of Paderborn 785[26]). As the papacy made certain concessions to the Germanic Wodan cult[27], germanized itself, so too did the Jewish priesthood in Jerusalem: one finds sacrifices according to Nordic custom, sun-horses, sun-pillars before the Yahweh temple, etc. This was built on a famous sacred mountain, Zion, just as papal churches in Germany were built on the sacred heights of the Germans, in order to attract the people's stream and temptation. As in the papal church, so too here, every other religious thought was threatened with death.

But even this was not enough. As in our homeland, here too every memory of the people's glorious cultural past was to be eradicated and the culture of the people appear as the work of the invaders: in Germany the old Germanic runic writings were destroyed; there, the sacred writings preserved in the houses of God of the subjected were destroyed (Psalm 74:6–9), or falsified according to the following points: the Germanic god All-Father (Psalm 104:1–4; Ps. 10, 29, 50, 97:1–6) was made into the Jewish national god Yahweh. His former dwellings on the "Germanic heights," "holy sites," "courts," "castles," and "mountains," as well as his "houses" (Ps. 24:3–4; 43:3; 46:3–4; 65:5; 68:17; 72:3; 74:4, 8; 84:2–8; 87:1; 89:13; 102:20; 121:1) he must leave, to dwell only

[25] So called by H. Chamberlain in his Foundations of the 19th Century.
[26] Cf. Karl Friedrich: The Germanic People's Church; its Culture.
[27] According to the Jewish historian Josephus, and according to the accounts of the Egyptian priest Manetho and the records of the Greek historian Diodorus, they raged so horribly in Egypt that Pharaoh Amenophis killed many of the "able-bodied, armed" Jews and drove the rest over the border.

in Zion where his Jewish deputy rules. Into the mouth of the Jewish national god was placed, as revelation, that which was taken from old Germanic writings—valuable records of the developmental history of earth and mankind and good laws—mixed with rabbinical teachings. The Jewish tribal god Yahweh was made into the world creator, the robber-people into sons of Asen = Israelites = children of God, the chosen people; the promise destined for the Aryans was applied to the Jews.

Old Germanic district and war kings were made into Jewish patriarchs and leaders, Germanic tribal names replaced with Jewish ones. Old Germanic prophecies were applied to the Jewish people and to their revolutionary victor David. The Jews are said to have immigrated from Egypt into Canaan and there, from 12 families, to have become a great people—although we know from Egyptian history that the Jews were there as a great robber people. The grain usurer Joseph is made into the "patriarch" (Rathenau) of Egypt. The poor Jews are said to have been tormented by the Egyptians and to have left voluntarily, although historically the reverse was true. The predatory incursion of the "riffraff from Egypt" into Canaan was covered up by presenting it as the entry of the Israelites into Canaan under the leadership of the Germanic warlord Joshua (= Jeshua), while the subjugated Germans were presented as an abomination, whose extermination Jehovah commands.

Prophets demanded the restoration of the old Germanic law displaced by Jewish robbery-laws and of the purer old Germanic worship of God. They were killed, their graves desecrated, their speeches reinterpreted as glorification of Jewish-Mosaic usury economy and laws, and of the Jewish national god.

The old Israelite culture and literature was stamped as Jewish, the Jewish revolutionary and breaker of oaths David as poet of the most beautiful old Germanic Psalms; the owner of 1000 concubines—Solomon—as poet of the "Song of Songs" and "Ecclesiastes." The old Germanic collection of proverbs, Jesus Sirach, was made Jewish. Whatever could keep Germanic tribal consciousness alive was trampled down, as with us by Rome. But the best and most valuable of the old Germanic literature the Jews prudently kept for themselves: the old Germanic racial laws, by whose observance they were able to maintain themselves, despite their dispersal through the whole world, as a strictly organized parasitic people.

Through its politics and historical falsifications, Judaism had in the course of a long period achieved two things: the subjected people of God's children felt entirely Judaized—gradually as a component of the Jewish people;

their Nordic religion of light had gradually gone under in Jewish heathendom, about as the old Germanic people's church went into the Roman papal church.[28]

At the time of Christ, Juda stood at the height of its power. The whole world was economically subject to it, even the mighty world-empire of Rome. The Jewish temple, as the greatest bank-house in the world, dominated it—just as the Jewish world-bank houses do today. Juda stirred up revolutions and wars (Ezra 4:15) and financed them in order—like with Pompey—to obtain 80 and more percent usury interest and massive commercial privileges. The wealth and power of Jewry grew to gigantic proportions, the misery of the sucked-dry peoples into the unbearable. (Book of Esther 1–10).

Then the German Christ appears with a new teaching against the wickedness of the Jews and their usury system, proclaiming Aryan worldview and religion. The people listen eagerly to him. Jewry fears for its power. Christ must die. But they have him killed by Romans, so that the revenge of his followers does not turn against Jewry, but against Rome. For from there they saw terrible danger approaching.

The Roman emperors recognized that the capitalist domination of money-powerful Jewry meant the downfall of Rome. Titus was to exterminate it in 70 A.D. But the Jews fled as always in time; only the Germanic population of Palestine defended the homeland to the last man. Germanic mercenaries of Rome exterminated their tribal comrades. Germanics against Germanics! The tragedy of a Germanic culture-people is ended. Its Jewish parasite has slowly murdered it. Blooming Canaan becomes a desert.

But Juda continues to usury, flourish, and rule in the world through its interest-and-plunder system. Yet the spreading doctrine of Christ threatens its downfall. So unscrupulous, money-powerful Juda organizes bloody persecutions of Christians. In vain! Christianity gains influence.

Against this Juda tries a new trick and a new forgery: learned Jews allow themselves to be baptized and falsify the Gospels and the genealogies of the same so that the German Jesus and his mother appear as Jews, Jesus as son of the Jewish national god and as descendant of the oath-breaking king David, the Aryan prophecies of the Old Testament being able to be referred to him, while the parasite people is presented instead of the Germanics as "bearer of the promise," "chosen people of God," "holy people." And the Christian world looks up in holy awe to the holy and untouchable tribal people of the world's savior, to whom, according to the promise, world domination belongs with the

[28] Cf. Karl Friedrich: The Old Germanic People's Church, Nuremberg.

return of the "Jewish" Messiah. Anti-Jewish Germanic Arianism is crushed. Juda-Rome triumphed.

The deception of the world, especially of the unsuspecting Germans, succeeded magnificently. In the gradually Judaized "Christian" Church arose an excellent tool of Juda for its purposes and for the realization of its world-domination plans.

Where the Christian host peoples sucked dry by Juda's usury system rose against Juda and wanted to exterminate it, there the Catholic Church, richly blessed with Jewish bishops and popes (and often also the Protestant), protectively spread its cloak over Jewry. Day by day in Christian churches and schools sounds the praise of the untouchable holy desert people, spreading holy awe of it among the Christian peoples. Obediently the Church fights against every racial consciousness of the Germans and spreads the Jewish-democratic swindle-ideas of the equality of all men—ideas highly necessary for the Jews' world-domination plans. The Church is to foster racial chaos in the service of the Jewish world-dominion plan, in which alone the Jewish parasite—unrecognized as a separate closed race—can thrive luxuriantly.

A special strike-force has Jewry raised up in the Jesuit order, a Jewish creation,[29] which promotes Juda's democratic, cosmopolitan, and communist swindles with a giant capital. In the World War Rome helped, according to Juda's plans, Germany's enemies, and everywhere promotes the undermining of races (cf. Catholic clergy in Alsace-Lorraine, East Prussia, Bohemia, etc.) at the expense of German blood. The German people—as the only one Juda has to fear, from which it fears the uncovering of its world-deception and, according to a Jewish prophecy, the breaking of its world-domination—must be disarmed, ruined, and enslaved, if Juda's star is to rule over the world. If the work succeeds, then according to the plans of the "Wise of Zion" the Christian Church will be exterminated, Yahweh's religion made world-religion, and Saturday the weekly day of rest, so that Juda can, unrecognized as parasite, "devour the peoples."

Indeed, Jewry boasts of having our entire cultural and economic life in its hands,[30] and drunken with victory a Jew proclaims in the book The Victorious Worldview and We Jews (1920 at Schreiber in Leipzig): the illusionless Jewish worldview has triumphed over Christian-German illusionism and idealism. The Jews are masters of industry, commerce, press, theater, and

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[29] Evidence see Ahlwardt: Mehr Licht. Der Orden Jesu in seiner wahren Gestalt. Dresden 1910. Freideutscher Verlag.
Jodisch: Die Jesuiten der Neuzeit. Eger bei Josisch.
[30] Cf. Ernst Rämpfer: Jüdische Selbstbekenntnisse. Berlin 1914.

politics. In the whole world there is nothing more that is not determined by them. The earlier powers they have overthrown and set themselves at the head of the governments of Germany. Also in all other cultural lands they hold the wires in hand. There is nothing more that could wrest this domination from them.

So it is, as in Canaan, about the being or not-being of the German people, about German culture and German Christianity. And so that the German people become accustomed to the idea of Jewish world-domination, world Jewry resorts for the third time to historical Bible-forgeries, to false interpretation of the prophetic books, to falsifications and distortions of world history, to lies and fraud, to suggestion and hypnosis.

With mighty financial means—over 100 million marks—All-Juda (payout office: a Jewish bank in New York) has already for a year organized every week thousands of gatherings in all larger and smaller cities, often even in villages, and despite paper shortage issues entire wagon-loads (cf. the periodical Die Nornen, Jena 1920, Nr. 133/134) of tracts. Admission is free to everyone. Good lantern slides serve to illustrate and prove what is presented. Largely the gatherings are organized by the "Society of Earnest Bible Students," a Jewish creation, which bases itself on the so-called Bible-researches—i.e. Bible-forgeries[31]—of the Jewish merchant and later American pastor Russell in America. Since this worked altogether too transparently and its aims were uncovered by various nationalist journals and newspapers, All-Juda now sends out a so-called "International Mission Society" with a staff of about 30,000 speakers and a daily expenditure of several million marks into Christian lands to win the believing Christians for the Jewish world-domination idea under reference to the Bible.

First they try by clever arrangement and falsification of world history to prove that the prophecies of the prophet Daniel have mostly already been punctually fulfilled. Therefore the Bible and its prophecies deserved unconditional belief, also regarding what is still to come soon. According to the prophets Ezekiel, Daniel, and the Revelation of John, soon and certainly another terrible world war is to be expected. The peoples of the East will rise against those of the West, i.e. Japan and China will want to fight for world-domination; but no people will attain it, instead after completion of things a new earth will be created and the kingdom of God on earth will arise. First there will come: terrible dearness, murder, bloodshed, famine, plague, economic distress, revolution, anarchy, horrible misery, impoverishment of peoples. All this is determined by God. The world-collapse is followed immediately by the prophesied terrible world-judgment by God himself.

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[31] Russell: Schriftstudien. Vol. 1–7. Brooklyn, Barmen, Zurich.

All nations will disappear, all national and racial borders must fall. God will establish from heaven a kingdom which will embrace all peoples and states and the whole world. The Messiah (a Jew of course! probably Rathenau, Levin, etc.) will return and establish the 1000-year reign of Christ. The Jews, as the chosen people, will be his helpers and co-rulers in all lands. They have earned merit for mankind by crucifying Christ, for through his sacrificial death he could redeem mankind.

Kings and princes must fall. Church and state power dissolve. Both will collapse as systems not willed by God in floods of anarchy, the clergy being killed by the enraged people. "The present order of society, the nominal church systems, the financial, political and other institutions will perish; the shaking of social order will be so thorough that no other shaking will ever be necessary again."

A world-kingdom under a new Messiah "from the chosen people of God" will arise after the great day of Armageddon. The capital of this new thousand-year messianic kingdom will be Jerusalem, and this at the same time the economic center of the entire world. "The Messiah will sit enthroned on the holy mountain Zion and prescribe his laws to the whole world, through which the earth will be transformed into a paradise." (!)

Upon those who submit to the decrees of the Messiah and his helpers, God's blessing will visibly rest; all who resist will be ruthlessly exterminated.

"The Jews will, because they have remained the most faithful to the true God Jahoda, be spared from the coming plagues(!); the Jewish religion will be elevated to world religion, the Jewish weekly holiday (Sabbath) raised to world holiday." The people of Israel will, according to the prophecies, be restored and made into the first nation of the earth and into a channel of blessing for all peoples."(1) The Jews are, as the "Chosen Holy People of God," called to be co-heirs of the Messiah in the distribution of divine blessing.(1) (Thus a proclamation of a total world-Jewish government, of which the Germans are to become the will-less slaves!)

At the end of the thousand-year reign of the Messiah, the world will be filled with the seed of Abraham; for all who are unwilling and all who disobey will, on a great day of reconciliation, the day of vengeance, be blotted out of life (that is, the murder of all "Christians" and opponents of the Jews in one day by the Jews and their helpers, as in Jewish-ruled Soviet Russia! A ghastly murder-plan of dehumanized criminals!). (Cf. Esther 1–8).

Hunger and misery ("God's plagues") will make mankind ready and willing to acknowledge the "true" king of the world (Rothschild, Rathenau, Lenin, Trotsky, Béla Kun?) and his "just"(1) rule. "The Jews will be the first to praise him as Messiah and God." All believers will, in pious upward gaze to God and His holy will, speak to the Jewish Messiah: "Let us reign with You, O Righteous One!"

That the prophesied world-events—world war everywhere (even between Japan and America), peoples' and racial struggles, inflation, famine, plagues of all kinds, revolution, anarchy, dreadful misery everywhere, but sparing of the Jewish people—will come, is immediately clear to every far-seeing and initiated one. We know indeed who has made and will make the world-events (for example, the war against Germany), namely world Jewry, working with enormous economic means under a secret supreme leadership![32] The arch-Jew Rathenau himself betrayed to us that 300 men (Jews!) direct the affairs of the world.

They will also attempt to set up Jewish world-rule in the form of Jewish Soviet rule. A Jewish dictator in the style of the dehumanized Jews Lenin and Trotsky will then be presented to the German people—worked over in countless gatherings and made will-less under Jewish suggestion and hypnosis—as "Messiah, Savior, and Christ," under whose government the thousand-year kingdom of God, i.e. the Jewish world-empire, shall stand.

In order to achieve dominion over the German people with the help of the murder-gang it pays for, world Jewry demands, through its slave-states and the parties it has hypnotized: abolition of the citizen-defense groups, disarmament of the German people, extermination of anti-Semites (opponents of Jews), communism, Spartacism, Bolshevism, and a League of Nations under Jewish leadership.

In Russia and Hungary we see what dreadful fate is intended for the German people and all Christian-Germanic peoples, and what awaits the German people under the Jewish-Sadistic slave-whip. The secret murder in Munich was a small prelude.

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[32] Cf. The Secrets of the Elders of Zion. Literature references: Journal Die Nornen 1920, Nr. 134/35.

And this gigantic criminal plan[33] is to be staged and carried out under the cloak of religion. To a conscienceless, cunning Jew, installed by Jewish world-high finance in Jerusalem as dictator of the supposed thousand-year kingdom of God on earth, the believing German people are supposed to render divine honors and unconditional obedience—as to the son of God Jesus Christ, the world-savior and Messiah, returned into the world!! Thus Judas exploits the loftiest feelings of Christendom for the attainment of his devilish plans. The mystically inclined, uncritically educated German people are to be "proved" by means of the Bible that the coming political events, made by Juda, its world-terror domination, and the dreadful misery coming over us (but not over the "chosen people of God") are happening according to a "Divine Salvation Plan" that has been held for millennia. Is that not blasphemy and the grossest mockery of religion? A crime deserving death, or madness?

One does not know what to marvel at more: the gigantic scale of this criminal plan, or the truly hellish, demonic quality expressed in it, or the patience and gullibility of the German people, which allow themselves to be presented with this criminal insanity.

How did our Lord and Master Christ call the Jewish people? Children of the devil and of hell (John 8; Matthew 23). And truly, it is about nothing else in the great struggle of the world war: about the final battle between Christianity and Jewry, between Christian-idealistic and Jewish-mammonistic worldview, about the decisive struggle between the Germanic "children of light" and the devilish children of darkness, between Ahriman and Ormuzd, good and evil, God and devil.

Jewry knows that it is lost if the German people learn the truth. May these pages contribute to letting it recognize its arch-enemy and lead it to the light!

We call upon the German clergy of all confessions and the German teachers of all school types, as the appointed guardians of German culture, to

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[33] Wilhelm Meister: Judas Schuldbuch, Deutscher Volksverlag Munich.
Dr. Langemann: Der deutsche Zusammenbruch, same publisher.
Die Geheimnisse der Weisen von Zion. Verlag: Auf Vorposten, Charlottenburg.
Stenographic protocols of the sessions of the Austrian Reichsrat XVII. Period, Vol. II, p. 1282, Verlag Sächsische Landeszeitung Dresden. There the entire criminal plan is revealed.
Russell: Schriftstudien Vol. 7, Brooklyn, Barmen, Zurich, International Association of Earnest Bible Students, edition number 469,000, now probably over 1 million.
Along with the tracts of this Jewish-financed society in German and Hebrew language. Obtainable from it free of charge.
Prof. Dr. Wahrmund: Das Gesetz des Nomadentums, Munich, Deutscher Volksverlag.
Schrönhammmer-Heimhalt: Juda der Weltfeind, same publisher.

examine the facts communicated here and, on their basis, to banish the 3000-year-old error from the German churches and schools!

Our hope and our goal must be: a new Jew-free Germany, a reawakening, united Germanic people, a Germanic Jew-free Christianity, a Christian German school, and a German-Christian national church, which—like the Old Germanic People's Church[34]—forms the center of a folkish and racial culture.

The world war, like the migrations of peoples, will bring not only upheaval in political and economic spheres, but also in spiritual and religious. The world-turn will bring a twilight of the gods.

The clergy of both confessions increasingly complain about the growing disbelief of the people, even in the areas that were previously most faithful to the Church. This is a completely natural process of development. The people believe less and less in church dogmas that do not correspond to truth, to science, to our racial demands, and to the Gospels. They see with growing astonishment how the misled Church protects and glorifies Jewry, hostile to Germany, and thereby takes the side of its mortal enemy. More and more clearly the people become conscious that the Church is not national but international, and fights for the international phrases of Jewry, with which the German people have been lied to, deceived, and enslaved: equality of all that bears human form, brotherhood of all peoples and races, league of nations and reconciliation of nations, every man our neighbor, even the Jew and the black beast in the occupied territory, etc.

Added to this, for the believing German Catholic, is the most saddening and shameful fact that Rome, in the death-struggle of the German people, placed itself on the side of our inferior-racial enemies: the Pope congratulated the French on their glorious victory; the bishop of Laibach threatened all Germans voting with excommunication; Catholic clergy spied and worked in Alsace-Lorraine and East Germany for French, Poles, and Czechs. German Jesuits and members of the Center Party stand under one cover with the Jesuit Foch, representative of French militarism and French policy of oppression; German clergy and Center Party deputies promote the idea of the Rhine Confederation and thereby the dismemberment of the German Reich. One recalls that Rome has for 2000 years been the misfortune of the German people and has wished to extinguish its culture.

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[34] Cf. Karl Friedrich: The Old Germanic People's Church. Its culture, its prehistoric spread throughout the world, and its transition to the Christian Church.

So it is no wonder that the folk, healthy in its instincts, turns away more and more from the un-German international church, and that some even throw away religion along with the church.

And we need a truly German-Christian religion and church, in close connection with the state and a German-folkish school, urgently necessary as one of the foremost cultural factors.

If the church wishes to take this position, which we wish for it, then it must be placed upon the following foundations:

1. Expulsion of Jewry and the Old Testament from church and school.
2. The church must be founded solely upon the Gospels; for over the majesty and moral culture of Christianity, as it shines and glows in the Gospels (Goethe), the human spirit will never rise. All Jewish-oriented religious books are to be excluded.
3. Jesus Christ is not a Jew, but an Aryan-Germanic.
4. The German-Christian worldview and religion stand in the sharpest opposition to the Jewish. In the former only Jesus' word is valid.
5. The church must cultivate as its highest churchly and Christian ideals the highest German cultural ideals: love of homeland, fatherland, and freedom, racial high-breeding, self-sacrifice for fatherland and folk, and must become a German-Christian national church, a temple of German art and a focal point of German culture and Germanic racial cultivation.
6. Whatever in its teachings and institutions is international and does not correspond to the teachings of Jesus must be excluded.
7. The state, hitherto Jewish-Roman oriented, must be built upon Christian foundations, its law become Germanic-Christian.

Placed upon this foundation, which the best of our people—e.g. Chief Pastor Andersen of St. Johannis in Flensburg (the "second Luther")—acknowledge, there is no longer any place for different confessions. The German people, hitherto split into different confessions to its misfortune, must be united in one church reconciled with science, in one faith. One God, one faith, one national church, one fatherland: with these guiding stars we shall overcome a world of devils.

Church and school must earnestly confront the facts and demands set forth in this book. "The truth will set us free." To be Christian means to seek truth and to set against the Jewish-materialist worldview the German-idealist one!

Will now the world-historical struggle of Deutschtum, and thereby of Germandom, with its arch-enemy lead to victory?

The starry heavens in their eternal shimmering splendor can give us the answer. In the mighty sea of arising, shining, and passing world-suns, in which our tiny earth, which seems to us so great, is only a drop, there unceasingly rules the spirit of the "Eternal" and "Ineffable," as God was already strikingly called 6000 years ago in the Egyptian Book of the Dead.

*"To Him it is fitting, me in nature,*
*Nature in me to mirror!"*

Through all creation runs the divine impulse of development toward the higher and more perfect. Being, passing, and re-arising is the eternal goal of all existence—even of the supposedly dead matter. But the most perfect creation of the divine spirit from earth is the Aryan man, with moral feeling and spiritual life. "So God created him in His image; in the image of God He created him," as the Aryan world-creation document, Genesis 1, strikingly says.

For him too holds the law of polarity, which serves preservation and higher development. And if, according to this law, suffering after suffering comes upon the German people, and the bitter cup must be drunk to the last drop, then according to that divine plan of development it will serve them for salvation.

Afflictions and intensifications of suffering are to let them recognize the poisonous international fog of phrases under which Loki led them into hell, are to let them recognize themselves and their destiny, and the divine laws of nature, whose observance promises them preservation and ascent, are to lift from them the curse of gold and of Mammonism (the curse of the Nibelungs), and show them the way to the true and the divine.

Pressure produces counter-pressure. The greater the tension downward, the more emphatically and lastingly will a movement upward break out. The individual and the whole people will, after recognition of the truth, free themselves from the rule of "evil." When the tension of the polar opposites is greatest, then also the redemption of the German people will be accomplished.

It does not stand alone in this struggle. The principle of the good, of the divine, stands by it against the evil.

Upwards, according to the divine plan of creation, shall the way of Aryan man go; outward, toward the eternal light; he shall rise again to a new

spiritual life richer in knowledge and beauty, rise again in victory like Baldr after overcoming all suffering.

With newly gained, though dearly paid-for, knowledge of their destiny and of the conditions of their preservation, the "children of God" will experience a new shining ascent in the light of divine wisdom and in a purer Christianity, while the "children of darkness" will be cast out into the outermost darkness, where there is weeping and gnashing of teeth.

That principle of evil embodied in the lower races, which after killing Baldr and his people in Canaan dared to overflow into the land of the Asen's children and threatened them with destruction, will in the coming white-heat of racial struggles be struck to the ground by Thor's hammer.

As surely as the stars stand in the heavens, so surely is the preservation of the Germans and their divine destiny after overcoming all suffering; so surely is the second flowering-period of Aryo-Germanic culture to be expected after two thousand years of suppression. "A thousand years are to Him as one day."

God cannot let His best creation—His image—perish. That would mean the victory of evil over the divine principle, the death of the deity itself. The son of the Aryan ancestress Eve will crush the serpent's head, after it has struck him in the heel. The god of light, Ol—Helios—Baldr will triumph over the spirit of the underworld, El—Shaddai—Yahweh.

The German people resemble Baldr himself. The cunning, false Loki-Judas found a blind Hödur—deceived compatriots—who killed Baldr. But Baldr will in not too distant days celebrate a shining resurrection.

Jewry and its world-domination will be overcome by a German-evangelical Christianity. Already under the winter snow-cover, promising shoots are sprouting forth everywhere. When the sons of the Asen unite in a Christian Greater Germany and Greater Germandom, and in truly Germanic-Christian church and school strive in harmonious concord toward eternal goals, then will the word of a seer be fulfilled:

Fatherland, in a thousand years
Such a spring will scarcely bloom for you;
What the great fathers were,
Shall nevermore be called a dream!

# Atlantis, Edda, and Bible

## 200,000 Years of Germanic World Culture and the Secrets of the Holy Scriptures

Dedicated to his beloved German fatherland by the author

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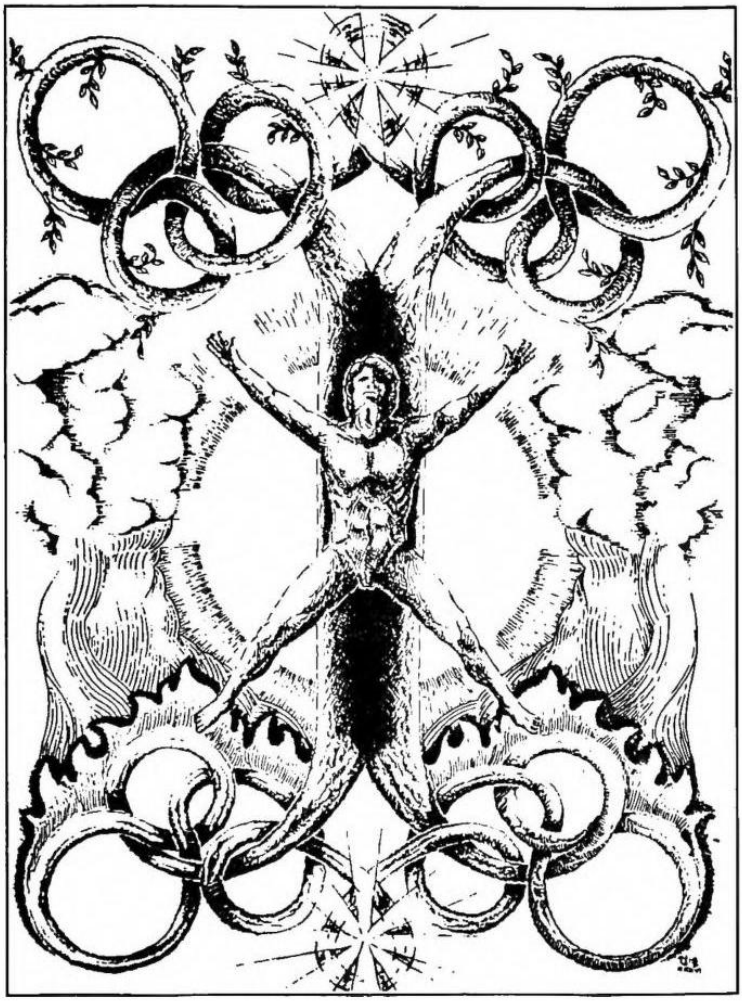

# Preface to the First Edition.

It was to be expected that Frdr. Döllinger's publication "Baldur and the Bible" would cause great sensation among laypeople and theologians alike, and would lead to serious examination of questions concerning the Bible and Jewish and Aryan Christianity—questions of the highest importance for the future of the German people.

Döllinger was the first to succeed in demonstrating in that work that Jesus was not a Jew but an Aryan, that Christianity therefore originated from Aryan-Germanic sources, and that the pre-Jewish and supposedly Jewish culture of Palestine was in fact Germanic. Thus, the idea instilled into us Germans for 2000 years—that of the Chosen Holy People of the Jews, their world mission, and their high cultural value—proves to be a crude forgery and a calculated deception. However, for the Bible believer and Bible enthusiast, many riddles of the Bible still remained unsolved. For these especially—particularly many of the Psalms, the prophetic books, and the Revelation of St. John—have already driven tens of thousands of German compatriots into religious madness, and in recent years were used by Jewry in a vast enterprise to instill into the Bible-believing people the delusional idea of a coming kingdom of God under the leadership of a Jewish Messiah and his Jewish helpers.[35]

In the following pages, an attempt is now made to solve these last riddles of the Bible. The reader will be astonished to see how, for 2500 years, unscrupulous literary thieves and forgers have striven to skillfully alter venerable old Aryan writings in order to make the Jewish people into the master race of the world and the Germans into its servants. At the same time, the reader will see what a tremendous cultural past the German people—now trampled into the mud—possess. The curtain that was deliberately hung before the prehistory of our people will be pulled aside, and the gaze will plunge deep into a legendary, once night-dark, now sunlit and radiant cultural activity of Aryandom in ancient times, and will marvel at the wondrous connections between Atlantis, the Edda, and the Bible, and at Aryandom as the original creator of the Bible and of culture.

The present struggle of the German people will, in its outcome, be determined by decisive ideas. If it persists in the international ideas instilled into it by Jewry and Rome, then despite temporary successes it will be lost. But if it holds fast to the facts given here, and if it bases itself upon the rediscovered

[35] Hans Lienhardt: A Gigantic Crime Against the German People and the International Serious Bible Researchers.

Aryan Christianity and its ancient racial laws, then after a bloody victory over the world-encircling ring of its enemies, a brilliant rise will be destined for it.

## Preface to the Second Edition.

Only a few weeks after the appearance of the work, a second edition already proves necessary. This is an encouraging sign that within the gravely ill and prostrate German people, forces are stirring and pressing toward the light, which can initiate and carry through the process of recovery.

What has poisoned the German people and Germandom down to the deepest soul for 2000 years cannot be purged overnight. Time and a multitude of auxiliary efforts are necessary for this.

To all who are German at heart and who see in the happiness of the Fatherland their own and that of their children, goes the heartfelt and urgent appeal to be active in spreading the truth! The truth shall set us free!

With only a few changes, the book now goes out a second time into the German districts. May it, in the newly begun struggle of ideas destined for Germandom in the World War, serve as a guide and helper to victory!—Here I refer to the afterword at the end of the book.

## Preface to the Third Edition.

For his many labors in composing the work “Atlantis, Edda, and Bible” the author felt richly rewarded by observing that it was read everywhere with the greatest interest and contributed not a little to the liberation of the German people from delusion and spiritual servitude. The only objection raised in various quarters against the work was that the existence of a prehistoric Atlantis seemed to some not sufficiently established historically and by evidence. Many said that if this were proven, one could agree with the work’s conclusions.

New research has also removed this last possible remnant of prejudice against the work. The astronomers Hanns Hörbiger and Hanns Fischer have scientifically and irrefutably proven the existence of the continent Atlantis, its destruction by a terrestrial catastrophe (the Flood), and the high culture of the Atlanteans. Added to this came, right on time in 1923/24, the deciphering by Fr. v. Wendrin in Berlin of the enigmatic Swedish rock inscriptions—judged by astronomers to be up to 200,000 years old—the oldest documents of human history at all. According to these inscriptions, it is certain that Germans, as bold

seafarers, already sailed the world seas some 200,000 years ago and established colonies in other parts of the world.

The third edition has undergone expansion and correction in various directions, which will surely be welcome to the old friends of the book. By drawing upon the research of Hörbiger, Fischer, and M. Valier, the work has been placed upon an unassailable foundation. The Swedish rock inscriptions provide confirmation. Finally, the third edition presents entirely new perspectives on the question of the historical Jesus, perspectives that must be appreciated by every serious scholar. If our investigations arrive at the conclusion that Jesus was a German, indeed a prehistoric Germanic king, then the whole world may well listen in astonishment and turn its eyes to much-slandered Germany, which in reality gave birth to the Savior of the world. We Germans, however, wish in reverent humility and heartfelt veneration to remember our great forebear, who—sent for our salvation—gave aim and direction to world culture down to our own day. The proper historical recognition of his person will and should not turn us away from Christianity, but rather lead us truly to it—indeed to a pure, de-Judaized Christianity, which does not, like the Judaism-corrupted church and dogmatic Christianity, walk outwardly "beside" our life, but instead grasps the entire being of man and changes him and the state from the ground up. One may well say that the new discoveries in this edition must gradually lead to a welcome change in our religious, civic, and national life. The true Jesus will in truth become our leader on earth and into eternity.

The historical investigations of this work, insofar as they touch one of the recognized religious communities, are not intended to attack or disparage them in any way; rather, they serve solely the pursuit of truth, and thereby the spiritual liberation of our people from thousand-year-old harmful errors and from the far-reaching consequences of audacious falsifications of history.

Through falsifications and lies of history, the German people have for 1500 years been hindered in their cultural ascent and reduced to slavery under an international criminal society. The unveiling of truth shall awaken in them the spiritual resilience and the destroyed racial self-consciousness, and bring them freedom.

May this thoroughly reworked and expanded third edition win new friends!

Vienna, November 1924.

Hermann Wieland

# Chapter 1

## Questions of Prehistory – Questions of Life for the German People

Distress and misery, which have broken over the German people as a consequence of the World War, have taught it to think. It has become more critical and suspicious toward things. The slogans of its seducers and corrupters—equality of all men, reconciliation of nations, brotherhood of peoples, general disarmament, eternal peace, and so forth—no longer work as before. It is beginning to recognize that by such phrases it was dragged by criminals into the abyss. The cloak of phrases is starting to tear apart.

New revelations (see v. Widdumhoff: The Discovered Black Executioners of the German People, and H. Lienhardt: A Gigantic Crime Against the German People) have also opened its eyes in horror to the fact that religion itself was most grossly abused in order to lead the noblest, but alas most trusting of all peoples, into misery, shame, despair, and eternal slavery. This gave rise to a critical examination of church teachings.

Into the time of deepest disgrace fell a number of publications in the field of racial science and prehistory, which revealed to the dishonored, tormented people—branded as “swine” and hideous “barbarians”—that the much-slandered Germans were the first and only culture-bearing people of the earth, and that by means of incredible historical falsifications, a veil had been drawn over their glorious prehistory so that they would not recognize themselves, their worth, and their significance, and would patiently endure exploitation by a society of forgers and deceivers.

Thus gradually arose a multitude of questions, not only of scientific interest but also of the greatest importance for the economic and political future of the German people and the Germanic race.

Here some of these questions shall be highlighted:

Is the church’s teaching really correct that the earth is only 6000 years old, when science places its age in the millions and billions of years?

Can man, according to church teaching, really have been on earth for only 5684 years, when his appearance is established with certainty already in the Tertiary period, i.e. millions of years ago?

The Bible speaks of a human pair in Paradise, of Adam and Eve. Were they red, black, brown, or white? The Hebrew word adhom for Adam means reddish-brown, thus pointing to a bastard of the lowest races. In Assyrian Adam is Udumv. So were called those notorious bastards, half-animal, half-man. Saint Jerome therefore simply translated Adam as "cattle." Was then Eve of the same kind?

How could such fundamentally different human races arise from this one pair, so different in appearance, body structure, and character? Can the assertion of the equality of all who bear the human face be true, if even the descendants of this supposed first pair of humans became so utterly different?

The Bible also speaks not only of "men" but of "children (sons) of God" (Theos), who looked upon the daughters of men and took wives of them as they chose. What are the children of God, what are men? Are they a higher human type—the sons of the gods (Goths) or of Theos (Tius, Zius)—the whites and true men as opposed to what in the Edda are called human-men, i.e. man-like animals?

Why did God say: "Let us make man in our image, after our likeness"? Were there then several gods, since this God speaks in the plural? Or does this mean a higher type of man, and with "men," whom the gods wished to make, the animal-men, whom they "made," i.e. bred as slaves?

From whom do we Germans (Teutons) descend—from the children of God, i.e. the white shining men of the Aurinar race, or from the "man-like men," the animal- or Neanderthal-men, to whom Jews and French would like to brand us?

From whom then do our enemies descend—from animal-men or from bastards?

If we Germans descend from the "children of God" of the Bible, but our enemies from animal-men, as race researchers convincingly prove (see Dr. Weltmann: Political Anthropology, Gobineau, Wilser, Günther, etc.), is it then not madness to speak of equality, brotherhood, reconciliation of nations, and league of nations? Will not a lamb always be devoured if it negotiates with wolves? Was it not boundless folly and disgrace to conclude treaties with bastards and animal-men, such as the shameful Treaty of Versailles, of Spa and

London, and thus allow ourselves to be made slaves of animal-men and their bastards? Is the Treaty of Versailles not a godless work, when the Bible expressly says that Canaan and Shem, i.e. the lower races, shall be servants of Japheth, i.e. the white race, and Jesus explicitly demands the destruction of the lower races?

What was the Paradise of the Bible? Where was it? Where were its rivers? Does it not point to a once-existing eternal spring? The gods (sons of the gods, god-men) placed the "men" in the garden of God to till and inhabit it. Did they set animal-men there as slaves in the garden of God? Who was to fill the earth and subdue it—the children of God or the animal-men?

Later a great flood came upon the earth, covering the mountains and destroying all men and animals. Could really a rain-flood pile up above the mountains? Impossible! Or is it an ancient account of a terrible earth-catastrophe? Noah is said to have remained alone. Who was Noah? Did he, by God's command, also take poisonous snakes, wild beasts, and vermin of every kind into his ark? To which race did he and his family belong? How could such fundamentally different races come from this one family?

The Bible tells us of a "holy, chosen people." Could these really be the Hebrews—this cruel and bloodthirsty people, who according to the Bible sacrificed children en masse, practiced cannibalism, and plundered all peoples of the earth? Could God truly have chosen this reprobate people to bring forth the Son of God as savior of the world and to bring salvation to the nations? Is this not gross falsification of history by Jewry? To what end was it committed?

Who in reality is the holy, chosen people of God? Are they the "children of God," the Germanic race?

The Bible speaks of a holy city of God in the midst of the sea (see Chapters 11, 30, and 31), "upon many waters," "between two seas," "by the many islands in the sea," "with the sacred mountain of God between two seas," "with its boundaries in the midst of the sea," "with the throne of God in the midst of the sea" (see Chapter 30). Can this mean Jerusalem? Never! Which city then? Is this not a falsification of ancient reports? Surely! Then much else in the Bible, perhaps the greater part, and the main thing, is falsified as well!

Was the holy city of God between two seas perhaps the most remarkable, legendary capital of sunken Atlantis—that sunken Atlantean island "Atlantis," with which scholars have concerned themselves for centuries? Is this Atlantis perhaps the Paradise of the Bible?

We move from the Paradise story on to the history of Jewish sacrifices and priests, to the human sacrifices attested by the Bible, to the slaughters and cannibalism of the Hebrews. How is it that the cultic practices of the Hebrews are so strangely like those of the Atlanto-American Indians? (See Ghillany: Human Sacrifices among the Hebrews, Brunswick 1842.) Are the Jews Indian half-breeds?

How is it that the Spanish conquerors of Central America, to their astonishment, found there the cult practices of the Catholic Church—baptism, communion, holy water, papacy, priestly vestments, cross, confession, forgiveness of sins—although America had never come into contact with Europe for millennia before? How is it that the same institutions and practices could be found in Tibet (Asia) in Buddhism, without any earlier contact of Christians with Tibetans?

If it is historical fact that baptism, communion, confession, absolution, holy water, rosary, and priestly hierarchy existed long before the Catholic Church, whence then did Tibetans, Near Easterners, Mexicans, and Egyptians have this prehistoric Catholic Christianity? Is then their external Christianity older than that of the Roman Church, or is the latter nothing more than a continuation of American-Indian-Jewish-Tibetan cults?

If images of a crucified one already long before Christ existed and were venerated among Aztecs and Egyptians, what then about Jesus? Did he really live 1900 years ago? When then? If Nordic legends already long before Christ point to a crucified high figure, who then is the prehistoric Jesus, and what is the historical truth regarding his person? Did he really live in Palestine, or elsewhere, and when? Why then did Jewry commit falsifications of history regarding his person, and for what purpose?

If the Christianity taught to us is historically untenable, and if the Roman Church is in fact only a continuation of Aztec-Buddhist-Hebrew paganism, have not then, in the name of a falsified Christianity, enormous crimes been committed against our people and against Germandom from Charlemagne down to the present? Is not the division of the Germans into confessions and their mutual strife sheer madness?

And how does one explain the highly remarkable fact that the gospels of Buddha are so similar to the Gospel of Christ, often almost word for word, though they are about 500 years older?

Which gospels are the original ones? Did Jesus borrow from Buddha, or did Buddha from a Jesus who lived before him in hoary antiquity? Why does the life story of Buddha so strikingly agree with that of Jesus?

What would German history, culture, and politics have looked like, what turn would the World War have taken, if the falsified Christianity of the Aztec-Jewish-Tibetan-Roman Papal State had not taken root in Germany, if the German people had continued to develop its own culture? What form will our politics and the position of Germandom take, when the historical facts are laid bare, and no longer false fraudulent teachings determine our actions, paralyze our strength, and prevent our necessary unification?

From all this, the question arises of itself: What is it then with the Bible? Is it truly the Word of God? Or is it composed of ancient historical reports, falsified for the purposes of Jewry? Who were the original authors? Who the Jews?

In the foregoing we have presented only a small selection of questions which must press themselves upon any thoughtful person, which touch the life of the Germans most deeply, and which are of the greatest significance for the internal and external political life—thus fundamental for the future of the German people.

On the solution of these questions an immense amount of diligence has already been expended; let us only recall the publications of Döllinger, Bugge, Delitzsch, Niemojewski, Drews, Chamberlain, Stuhl, and others. But a satisfactory solution has not yet been found—partly because only individual questions were discussed, partly because the authors stood upon the ground of the biblical narratives, partly because they left out of account the ancient relevant legends and histories of other peoples.

Here an attempt shall now be made, with the inclusion of astronomy, geology, paleontology, anthropology, racial science, and modern historical research, to connect the accounts of the Bible with the German Edda and the ancient legends of the peoples of the earth. In doing so, we will often come to speak of the sunken continent Atlantis, which in ancient times was a principal seat and shining center of Germanic culture. Perhaps it will succeed in bringing light into the darkness of error, falsification, and deceit which surrounds the German people and the Germanic world, and thereby open for them the path to renewal and ascent.

# Chapter 2

## A Time of Terror on Earth

When one looks at great limestone quarries, especially the large lithographic stone quarries in Bavaria with their horizontal layers and embedded fossils, the great question arises: From where came the vast quantity of lime that formed these layers? How many thousands and millions of years must have worked upon them? Why are no new limestone layers forming today?

If one examines great sand and clay pits, stone quarries, and salt mines, one immediately sees how layer upon layer was deposited, often over 1000 meters deep and in thousands of strata. Yet one asks at once: Is it possible that such deposits were formed only by rivers? Must they not rather have been produced by immense floods?

When visiting the gigantic deposits of stone and brown coal, one is struck with the thought: Yes, it is correct that coal arose from the carbonization of buried forests. But then why are such deposits not found everywhere, since trees once grew everywhere? Why only in certain places of the earth, and strangely enough more in the temperate and cold zones? Does it not look as though colossal floods tore up whole forests in the tropics, drove them to certain points in the north and south, and covered them with mud? These are riddles which can only be explained by assuming immense floods that raged for thousands of years across the earth. To this must be added a noteworthy discovery:

In South America, at an elevation of 3000 meters, there are flood marks that must have gnawed for centuries and millennia against the steep rock walls. Above them, on inaccessible cliffs, are undecipherable hieroglyphic writings at least one million years old, which could only have been inscribed if one were afloat upon rafts. In Greenland and Novaya Zemlya, there are flood marks at 1000 meters altitude. (H. Fischer: Weltwenden 20/21; A. Humboldt: Diary of His American Journey; R. Falb: Critical Days, Flood and Ice Age).

Who inscribed the hieroglyphs, when and where? From the sea? How did the flood marks reach such heights?

All the foregoing questions can only be explained by the assumption of colossal floods which swept over the earth with irresistible force, leveling mountains and filling valleys. Perhaps the many (over 70) flood legends

scattered among nearly all peoples (Andree: Flood Legends) indeed have a historical basis.

Let us seek to clarify the questions in brief outlines, at least suggestively, according to the explanations of the astronomer Hörbiger (The German Worldview – Voigtländer, Leipzig) and the vivid descriptions of H. Fischer (Weltwenden – same publisher):

Millions and billions of years ago, the earth was hurled by the sun into space as a glowing ball. Millions of years it took before it cooled sufficiently for life, plants, and animals to arise. With the gradual cooling came contractions, foldings of the earth's surface, mountains and valleys, precipitations. The carbonic-acid atmosphere encouraged the growth of luxuriant vegetation and gigantic prehistoric beasts.

In the starry world too there is constant becoming and passing, coming and going[36]. Smaller celestial bodies, planets flung out with the earth, entered into its gravitational field, were captured one after another as moons, gradually spiraled toward it, and crashed down upon it. By this were caused: periodic glaciations of vast portions of the earth; immense flood streams from equator to pole and back for thousands of years; enlargements of seas and landmasses through masses of water, ice, stone, and earth pouring down; geological construction and stratification of the earth's crust; formation of coal and brown coal through the washing away of giant forests from the tropical zones and their deposit in higher latitudes at suitable catch points; formation of petroleum through mass death of animals at moon-collapses and their being washed into bays; the resurrection of a "new heaven and a new earth," i.e. new continents after the fall of a moon, and in the moonless time the rise of new species of plants and animals, human races, and human cultures.

The memories of mankind reach back millions of years.

Yet more clearly we perceive the history of our former moon Phöbus and its fall upon the earth, a tale of dread and terror, engraved with an iron stylus into the thought of our forefathers and reflected in ancient sagas and records, partly in the Edda and the Bible—the latter only a collection of very ancient, though falsified, historical accounts, intimately bound up with the history of Atlantis.

Just as our present moon looks now, so once, about 1 million years ago, did the former moon Phöbus appear. Ever more closely it spiraled toward the

[36] See also the thoughtful exposition of Max Valier: Der Steme Bahn und Wesen (The Star Paths and Being), Leipzig, 1924.

earth, at the same time shortening its orbital period and growing larger, until finally the moon's orbital period kept pace with that of the earth, so that the moon's revolution lasted only one day. With the moon's increasing nearness to the earth, its gravitational pull also grew. The waters piled up between the two tropics into a belt-high flood, which covered the continent of Atlantis, Lemuria, and almost all of Africa, while the caps of the northern and southern hemispheres, for reasons which may be read in Fischer's excellent account, had to freeze down to the 40th parallel, so that the habitable zones for animals and men were finally confined only to a few regions between the two tropics (Fig. 1).

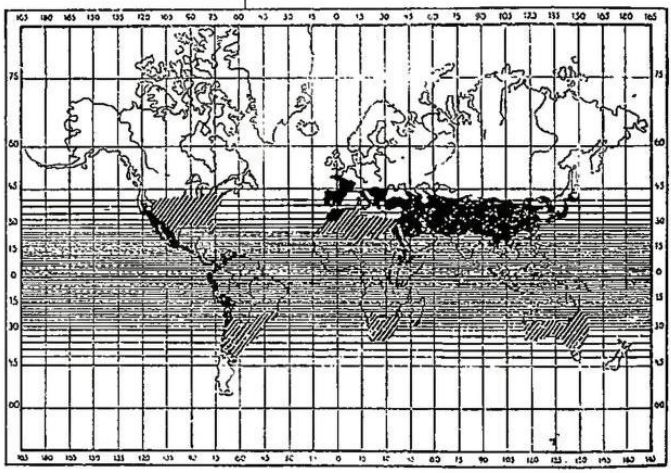

Figure 1: Livable areas between the Tropical latitudes during the Tertiary Era.
From Fischer, *Weltwenden*, page 94, figure 21 (Welteisbucherei).

On these regions, through separation lasting thousands of years, different human races formed—the red, black, brown, yellow, and white. The white race arose in Southern and Central Europe on the edge of the deadly glacial world through selection, for only they, by virtue of their superior bodily and blood constitution, were able to withstand the cold. The finds in the Vézère Valley date from that time and already reveal a certain level of culture of the Nordic man in that terrible age (Fig. 2). The time of the belt-high flood and of the one-day moon was a period of the earth's most intense formative activity.

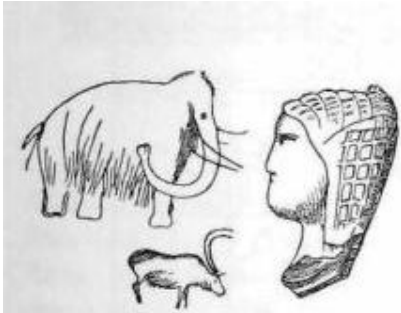

Fig. 2. Mammoth and reindeer. Drawing on the walls of the Ice Age caves. On the right, a head carved from an Ice Age man. From Sischer, Weltwenden, p. 162 No. 40 (Welteisbücherei), R. Voigtländer's Verlag in Leipzig.

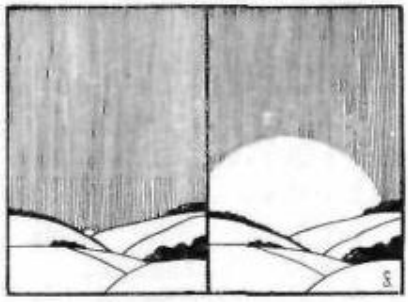

Fig. 4. The Tertiary moon before the beginning of the Flood; on the left, the size of a millet horn; today's moon for comparison of the proportions. From Sischer, Weltwenden, p. 105 No. 22 (Welteisbücherei), R. Voigtländer's Verlag in Leipzig

Daily, the gigantic belt-flood swayed back and forth between north and south, corresponding to the various positions of the moon's and earth's orbits (Fig. 3).

The moon Phöbus did not stop; it spiraled still closer to the earth and shortened its orbital period even further, until at last it circled the earth three times each day. What a grotesque and incomparable sight it must have been when the enormously enlarged lunar disk darkened the sun and stars three times a day, and three times daily an eclipse of the moon also occurred, caused by the sun, which appeared tiny compared with the huge moon. This is described to us (after Fischer, p. 104 ff.) in Revelation of John 8:12 (Fig. 4).

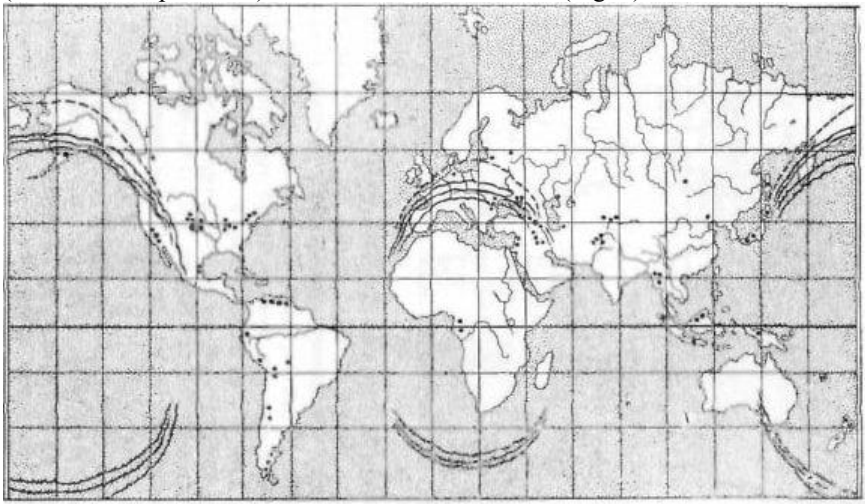

Fig. 3. The Slutberge at the time of the one-day month Rus Siher, Weltwenden, p. 49 no. 10 (Welteishücherei), R. Voigtländer's Dering in Leipia.

When the moon Phöbus had approached to 2–2½ earth diameters from the earth, it was forced, under the pressure of the earth's gravity, to break up into rings, which then one after another fell down upon the earth. First came a monstrous hail of ice blocks, hail, snow, and torrents of rain; then a rain of mud consisting of sand, iron, and clay, which turned the seas blood-red; then solid rock up to the size of mountains, glowing from the rush through the earth's atmosphere; and finally again howling blocks of ice. Scarcely could men shelter themselves from the falling stones in clefts and caves of the rocks. We find this vividly described in Revelation of John 8:12 and 6:12–17 (Fig. 5).

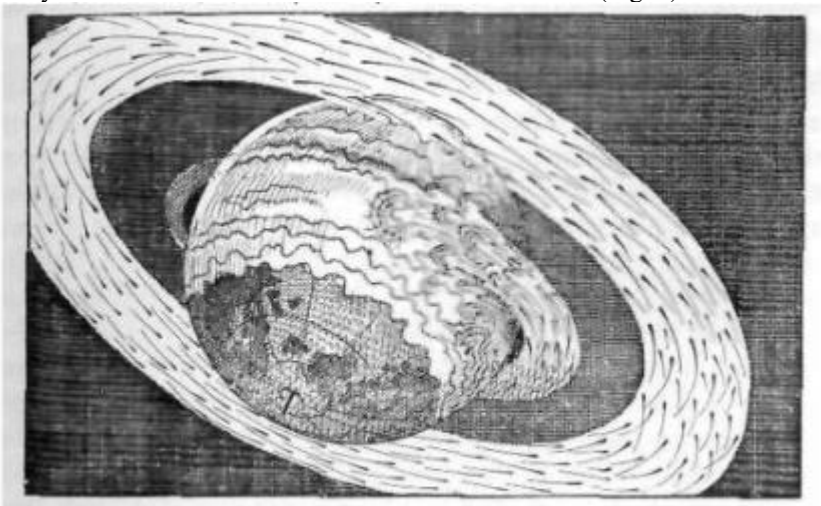

Fig. 5. The beginning of the Flood. The dissolution of the moon Phobus and its collapse onto Earth. From Sischer, Weltwenden, pp. 57 and 119, No. 15 (World Ice Library), R. Doigtländer's Verlag in Leipzig.

3–5 years lasted the dreadful time of the moon's crash upon the earth, during which the sun was darkened. That was the 5-year-long dark winter of the Edda. The Edda speaks of fim-bul-vetr = 5 years of terrible time, and of 3 or 5 years of "sun-silence." Starving, wailing people wandered about unknown mountains. The following passages of the Edda apparently point to the time of terror before the crash of our former moon:

*"Wind-time, wolf-time,*
*before the world is destroyed.*
*No one spares another.*
*There is axe-age, sword-age,*
*shields are cloven,*
*storm-ages rage,*
*until the world perishes.*
*Lys and Lifthrasir lie hidden*
*in Hodmimir's wood.*
*Morning dew is their food;*
*from them shall spring a new race."*

(Völuspá / Vafthrudnismál)

"The earth was waste and empty." (Genesis 1:2)

"Darkness lay upon the deep, and the Spirit of God (that is, more correctly translated: violent winds and storms accompanying the collapse) moved upon the waters" (Genesis 1:2). The last ring had fallen; "There was light" (Genesis 1:3). "And God separated the light from the darkness" (Genesis 1:4); it became bright, cloudless, and blue, the sky laughed down, and the sun shone cheerfully from the firmament, and day and night were once again distinguishable.

But what wonder of wonders did the few survivors of the tropical regions behold? The moon and its later rings had disappeared; only the sun and stars now gleamed and shone in the heavens. The sea in the tropics had receded—by 2000 meters. With the collapse of the moon its gravitational pull had vanished, the belt-high flood between the tropics ebbed away and pressed northward and southward. Thus, with the moon's fall, entire mountains of water, 1000–2000 meters high, surged toward north and south, covering plains and mountains up to the highest peaks and the higher regions of the middle latitudes. The ebbing of the belt-flood brought to the tropical dwellers the retreat of the waters and the appearance of new land, but for the lands to the south and north terrible floods, mass death, and annihilation, sparing only a few. For a long time the waters rushed back and forth until the earth regained its spherical form, carving flood marks into Greenland's cliffs 1000 meters high, until they ran out and "the waters gathered into their appointed places, into enlarged seas, so that the earth appeared" (Genesis 1:5–10).

And what did the few survivors see? A new heaven (from Old Norse himin = heim, home) and a new earth. Cloudless and azure blue it laughed down upon the deeply terrified children of men, who could now again sow and reap (Genesis 1:14–18). The moon had vanished, had in a dreadful manner wedded itself to the earth. The flood legend of the Chibcha Indians explicitly speaks of a moonless time before the last flood, which once again submerged Atlantis (Fischer: Weltwende, p. 81). The correct view—that our moon has not always stood in the heavens—was widespread throughout all antiquity.

The fall of Phöbus upon the earth, according to Indian records, was 800,000 years ago, which would more or less correspond with astronomical calculations.

And what did the earth look like after the collapse and the retreat of the great flood?

A new earth appeared. Freed from the belt-high flood, new continents emerged from the waters: Lemuria and Atlantis.

The axis of the earth stood almost upright; an eternal spring had begun, and under the influence of the sun the earth soon again brought forth new plants and trees, grass and herbs (Genesis 1:11). New animal species also arose, for the old ones had perished and sunk in the immense catastrophe (Genesis 1:21–25).

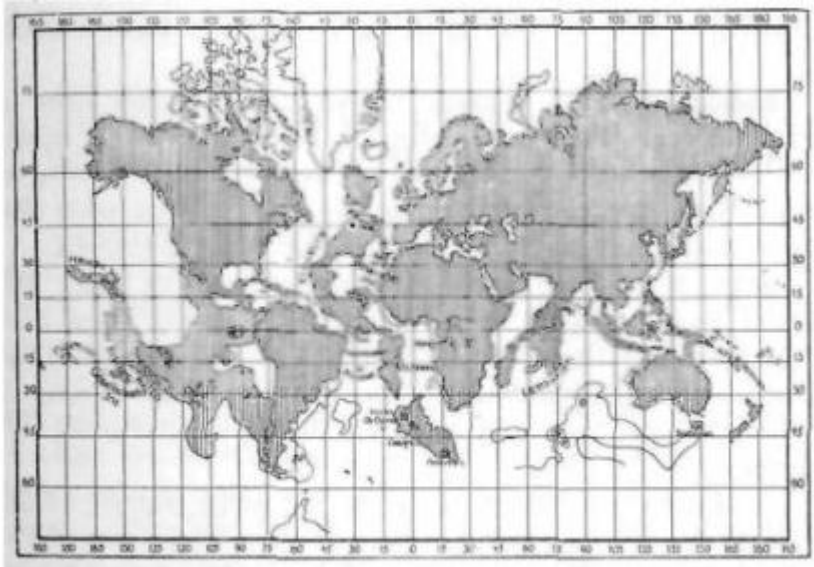

Fig. 6. The surfaced Atlantis and Lemuria after the collapse of Phoebus onto Earth and after the return of the Gürtelhochsturm. From Silcher, Weltwenden, p. 77 no. (World Ice 18 Library), R. Doigtländers Verlag in Leipzig. No.

And mankind? There must have been extraordinarily few who survived the dreadful catastrophe—more from the red race in America, very few from the white race, according to many legends only a single pair (cf. also the biblical account, Genesis 1:26 ff).

The foregoing description of a time of terror on earth, based on the ingenious glacial-cosmogony (World Ice Theory) of the astronomer Hörbiger, we find, to our greatest surprise, already in the Prose or Younger Edda, now elucidated through John Gorsleben. For the reader of our book this fact brings no great surprise, for he knows that the events of earth-history and astronomy depicted in the Edda rest upon the traditions of the Germanic peoples, reaching back over millions of years and partly preserved in the Bohuslän rock inscriptions. Truth is on the march. — Whoever wishes to gain greater clarity on the astronomical circumstances here touched upon, we recommend the excellent work of M. Valier: The Orbit and Nature of the Stars. Leipzig, Voigtländer.

# Chapter 3

## The New, Moonless, Joyful Age of Eternal Spring, of the New Heaven and the New Earth

Literally, a new heaven and a new earth had been created. A new geological epoch began. The glaciers—often a thousand meters thick or more—that had reached down to 40 degrees north and south latitude began to melt away, all the way up to northernmost Norway and Spitsbergen.

New species of plants and animals populated the earth. But also a new human culture had to unfold. The climate had become mild and warm far into the north. Figs still flourished in northern Germany. Since the earth offered rich harvests of fruits of every kind, the people naturally multiplied rapidly. There began a migration of the white race, which for millennia had lived in southern Europe on the edge of the glacial world, toward the north, since the somewhat cooler climate there suited them better; while the colored races lived mostly in the hot countries and moved into the now water-free regions of Africa, Atlantis, and Lemuria. A truly joyful, golden age—a paradise age—had the new heaven and the new earth brought to the tormented human beings: land in abundance for everyone, no overpopulation or social questions, everyone could settle where he pleased, hunt and fish, build and dwell. And all of this in a paradisiacal climate with an overabundance of plants, animals, and fruits of every kind. This was the vanished blissful golden age, of which the ancient legends tell and the ancient poets sang.

Unhindered, the individual races could multiply and spread:

— In Europe, the Whites;
— In America–Atlantis, the Reds;
— In Asia, the Yellows;
— In Africa, the Blacks;
— In Lemuria (including Australia, Polynesia, the Sunda Islands, Madagascar), the Browns.

The colored races living in the tropical regions did not need to devote much concern to securing their livelihood or to developing culture, for the lavish nature of the south provided them abundantly with whatever they needed to live. It was different with the white Nordic race—with our forefathers.

# Chapter 4

## The Migration of the White Nordic Race [Germans] into the Whole World and to Atlantis

Europe was at that time not as large as it is today. A part of Russia, after the retreat of the belt-high flood, remained under water until the present moon was captured by the earth, and this separated Europe from Asia. The rapid increase of the Nordic race necessarily reduced the available settlement areas and forced them to find other ways of multiplying their food supply. Already in very early times the inventive and active Germanic man turned to animal husbandry and agriculture and to other useful inventions. Under his hand, plow, wagon, sledge, and ship arose at a very early date. Very soon also developed legal principles regulating communal life and property. Gatherings held at peculiar, everywhere similarly built mountain sanctuaries fostered the awakening of racial consciousness and religious life. (We shall bring a separate treatise on this subject. The publisher.)

"We must," says E. Beta (The Earth and Our Ancestors, Bermühler, Berlin), "rightly relearn history completely." The prehistory of our ancestors, of the earth, and of its inhabitants is different from how it has hitherto been presented.[37]

This is confirmed by the oldest records of mankind: the Swedish rock inscriptions, which extend over 500 kilometers and go back 800,000 years.

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[37] Dr. Biedenkamp: The North Pole as Homeland of Peoples. Jena, 1906, Tostenoble.
Tilak (a Brahmanic scholar): The Arctic Home in the Vedas. 1903. Evidence for the Nordic origin of the Aryans is also brought by:

Prof. Penka: The Origin of the Aryans. Teschen–Vienna, 1886.
— Origenes Ariacae. Teschen–Vienna, 1883.
— The Flood Legends of the Aryan Peoples. Politisch-anthropologische Revue, 1904. Berlin-Steglitz.
— On the Origin of Prehistoric Culture in Europe. ibid.
— The Ancient Peoples of Northern and Eastern Europe and the Beginnings of European Metallurgy. Hildburghausen, 1910.
— The Pre-Hellenic Population of Greece. ibid., 1911.

Prof. Wilser: The Germans. Leipzig, 1903.
Prof. Much: The Great Distress of the Indo-Germans. Jena, 1902.
E. Krause: Thuis Koland. Glogau, Fleming, 1891.
Guido von List: In many works, available through the Guido v. List Society in Vienna.
Prof. Dr. Stuhl: Nordland's Doom. Ubodung-Verlag, Perleberg, 1921.

There, in these strange writings (some published by Folkwang-Verlag in Darmstadt under the title Swedish Rock Inscriptions. Works of the Ancient Germans), one finds star constellations as they were formed tens of thousands and even hundreds of thousands of years ago. From their arrangement and from the position of individual stars in relation to each other, clever astronomers could deduce the age of the inscriptions. On the images one sees various human races, domestic animals, sledges, rowing ships, animals and trees from the tropics, drawings of the Nile Delta, the Oder River, the Rhine, etc. Finally, a brilliant researcher (Franz v. Wendrin) succeeded in partly deciphering the mysterious inscriptions. He established that the Germans made the aforementioned inventions and already thousands of years ago undertook bold voyages of discovery in all seas with large rowing ships, at that time already gained a founded conception of the spherical form of the earth, and traveled to Egypt, Africa, Polynesia, Lemuria, and America–Atlantis (Fig. 7).

As the white population of Europe grew denser, emigration into the neighboring continent Atlantis—lying between Europe and America and forming a bridge between the two—was obvious, all the more so because its climate proved extraordinarily pleasant, and its fertility and wealth in metals (as a consequence of the moon's collapse) were magnificent. Here in Atlantis, whose name is still borne by the Atlantic Ocean, the Atlas Mountains, and Mexican cities (Aztlan), under these conditions, that great prehistoric Germanic world culture could develop, of which all ancient legends and stories spoke, including the Edda and the Bible, and of which remnants still survive.

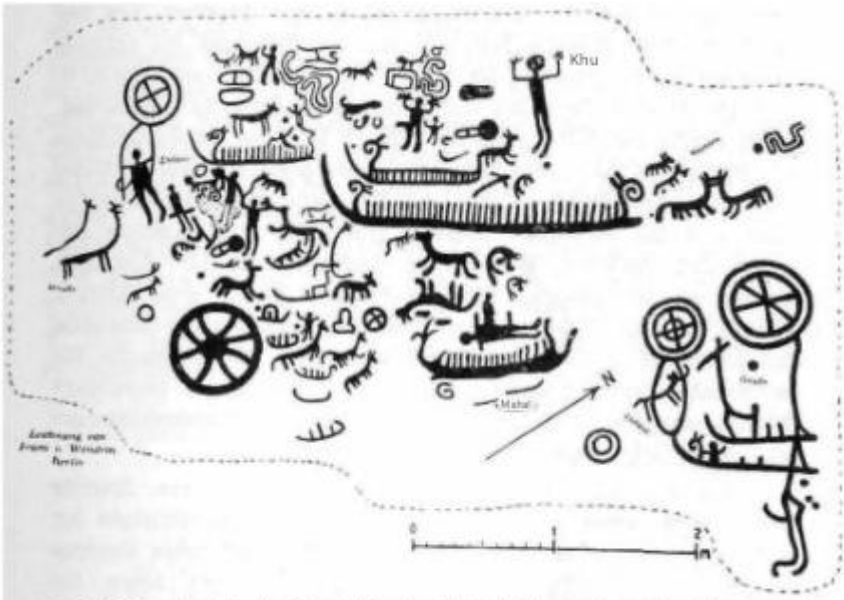


Fig. 7. Picture inscriptions from Bohuslän in Sweden, which depict and recount journeys from Hermans to tropical regions, drawing by Franz von Wendrin. Date: approximately 200,000 BC

Here in part arose those primeval historical records which found their way into the priestly libraries of the ancient cultured peoples, and which were then also used by the Jewish compilers of the Bible in its creation. Atlantis will explain to us many of the riddles of the Bible and the Edda.

In the following pages an attempt shall be made to present the Germanic culture and history of Atlantis as it emerges from the ancient legends and accounts of Atlantis, from the reports of the Edda and the Bible, and from the rock inscriptions of Bohuslän.

# Chapter 5

## On the Sunken Continent of Atlantis

Proofs for the former existence of the continent of Atlantis and its culture were first provided by Schliemann through his excavations in Asia Minor and Crete, and later by Frobenius through his research and discoveries in West Africa. The geologist Eduard Suess, after extensive investigations, arrived at the conclusion that the Atlantis described here did in fact exist, and that Greenland is a radial fragment of Atlantis, the slab of the ancient red sandstone tableland[38]. Prof. Dr. Wegener furnished the demonstration that North America and Europe, as well as Africa and South America, in earlier periods of earth's history were connected and gradually drifted apart. In this process, islands of the intermediate links and fragments remained behind, among which belonged the sunken Atlantis[39]. Skilled botanists and zoologists as well, such as Professor Seeberger and Dr. Hausthal, arrived at the conviction of the earlier existence of a continent Atlantis in the Atlantic Ocean, since otherwise certain botanical and zoological facts cannot be explained. Evidence for the assumption of a prehistoric Atlantis now buried beneath the sea was also brought forward by deep-sea research and cable-laying expeditions of recent decades.

For the necessity of a connection between America and Atlantis speaks the fact that the animals and plants of the east coast of America, reaching far inland, have much greater similarity with those of Europe and Africa than with those of their own west coast. Even the very oldest animal and plant remains in Europe and Africa agree extraordinarily well with those of eastern America (according to Fischer; Weltwende, p. 135).

More recently, the astronomical-geological considerations and calculations of H. Hörbiger[40] and H. Fischer[41] have furnished excellent evidence for the repeated emergence and disappearance of Atlantis (see Chapter 2). A multitude of other proofs from earth and art history, ethnology, archaeology, anthropology, linguistics, mythology, and the prehistory of the Aryans will be presented in the following discussions.

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[38] Ed. Suess: Das Antlitz der Erde, Vol. II, pp. 281 ff. and 370 ff. Leipzig, 1888, Freitag.
[39] Prof. Wegener: Die Entstehung der Kontinente und Ozeane. Braunschweig, 1920, Vieweg.
[40] H. Hörbiger: Das deutsche Weltbild. Leipzig, Voigtländer.
[41] H. Fischer: Weltwenden. Same publisher.

We also possess historical accounts of Atlantis[42]. The best description of the sunken continent is found in the records of the Egyptian priests, the content of which was communicated to the Greek sage Solon during his visit to Sais in the Nile Delta by the priests there. His pupil Plato transmitted the account to us. Strangely enough, this coincides with the ancient legends of antiquity that had arisen long before him—with the tales in Homer (especially in the Odyssey and the Iliad), with age-old Egyptian and Indian traditions, further with the records of the Mayas, Incas, Toltecs, Peruvians, Araucanians, preserved in Central America from the destructive fury of the missionaries, and with their legends. Finally, it agrees with parts of the Edda and the Bible that had until now remained inexplicable. Both provide us with extensive, extremely valuable, and astonishing revelations about Atlantis, as will be proven in the following pages. Valuable historical findings about Atlantis are also brought forward by E. Beta in his work Die Erde und unsere Ahnen (The Earth and Our Ancestors). Berlin, Bermühler.

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[42] Literature on Atlantis:
W. Scott-Elliot: Das untergegangene Lemuria. Leipzig, Altmann.
Leo Frobenius: Auf dem Wege nach Atlantis. Berlin, Deutsches Verlagshaus.
Leo Frobenius: Und Afrika sprach… Same publisher.
Wachtelborn: Atlantis. Leipzig, Wallrath.
Donnelly: Atlantis, die Vorsintflutliche Welt. Esslingen, Gutzmann.
Otto Hauser: Atlantis. Weimar, Dunker (an epic).
Otto Kiefer: Der Bericht Platos über Atlantis. Jena, 1909.
W. Scott-Elliot: Atlantis nach okkulten Quellen. Leipzig, 1903, Grieben.
Baldrom: Altamerika.
Sahagún: Geschichte von Neuspanien.
Zschaetzsch: Herkunft und Geschichte des arischen Stammes. Nikolassee-Berlin, 1920, Arierverlag.
H. P. Blavatzky: Geheimlehre. Leipzig, Vollrath. 4 vols.
F. F. Baumann: Abriß einer vorgeschichtlichen Völkerkunde. Leipzig.
Ed. Suess: Das Antlitz der Erde. Leipzig, 1888, Freitag.
Prof. Wegener: Die Entstehung der Kontinente und Ozeane. Braunschweig, 1920, Vieweg.
Bailly: Lettres sur l'Atlantide.
Testimonies about Atlantis are also found among the ancient writers Aelian (Varia Historia, Book III, Chapter VIII), Proclus, Marcellus, and Diodorus Siculus. These authors speak of "many islands in the sea beyond the Pillars of Hercules (Gibraltar). The inhabitants of these islands had preserved the memory of a very great island, Atlantis, which for a long time held dominion over all the islands in the sea." The Gauls too possessed traditions of Atlantis, which were collected by the Roman writer Timagenes. Herodotus and Diodorus also speak of the Atlanteans.
Prof. Knötel: Atlantis. Leipzig, 1893. Mistakenly locates Atlantis, like Frobenius, in West Africa and Morocco.
Olaf Rudbeck: Alland eher Manheim – Atlantis oder Manheim. 3 vols. Written in Swedish and Latin. Mistakenly identifies Sweden as Atlantis. Uppsala, around 1690. Otherwise very valuable.
Hermann Müller: Nordisches Griechentum. 1850. He seeks Atlantis in Britain.
Ghillany, city librarian in Nuremberg: Die Menschenopfer bei den Hebräern. Braunschweig, 1842. He provides extraordinarily valuable evidence of the earlier existence of the continent of Atlantis and of the origin of the Jews and their rites from Atlantis. A profoundly learned work, far too little heeded.
Eginhardt: Atlantis. Uranus-Verlag, Oldersloe.

Certain conclusions about the sunken Aryan-Atlantean culture can also be drawn from the numerous remains of it found by the author in Germany, concerning which a separate publication will be made.

For anyone to whom the great body of literature cited and the scientific evidence presented is still insufficient, the stones themselves must proclaim the truth about Atlantis. On the Scandinavian coast, beginning at Bohuslän, there stretches a long series of rock inscriptions covering 500 kilometers, the decipherment of which was first accomplished by the excellent researcher Franz v. Wendrin. (Good reproductions of such rock inscriptions are brought out by Folkwang-Verlag under the title: Schwedische Felsbilder von Göteborg bis Strömstad; also L. Baltzer: Glyphes des Roches du Bohuslän.) According to astronomical evaluations, these go back as far as 800,000 years and tell us that the Germans, already thousands of years ago, ploughed the world's seas with their Viking ships and everywhere founded colonies: on the Nile, in the Near East, in Africa, in the South Seas, and in Atlantis-America. A principal area of emigration was naturally the nearby Atlantis, forming the bridge to America, because of its mild maritime climate, its extraordinarily great paradisiacal fertility, and its richness in metals. One must not overlook that Atlantis, which rose after the fall of the former moon Phöbus, extended as far as England, and was therefore easily reached from Europe, all the more since England millennia ago was still connected with France. Insofar as Atlantis thus extended far to the north, it is not surprising that various writers sought Atlantis in the north. The Atlantis of Plato and that of the Bible were the remnant of the former continent that had risen west of the Pillars of Hercules. Franz v. Wendrin assured the author that, according to the Bohuslän rock inscriptions, no doubt regarding the statements of his book is justified.

Atlantis and its high prehistoric Germanic culture therefore did exist. This may now be regarded as a scientifically established fact.

The following description of Atlantis and its culture rests upon the researches cited and the literature mentioned, and deliberately makes use of the reports of the Egyptian priests at Sais, of the Edda, and of the Bible, so that the reader may see how consistently they depict Atlantis, and how the Bible often preserves ancient historical accounts, probably copied from heathen priestly libraries.

Whoever, on the basis of the following explanations, regards the biblical passages I cite as historical accounts of Atlantis and of its wondrous capital and Æsir-fortress, and compares them with the other cited literature and the additional evidence, will fare like the Apostle Paul: the scales will fall from his eyes. He will recognize the error in which he has hitherto been. He will also

easily discern the parts inserted into the original biblical content by Jewish and Judaeo-Christian priests, as well as the altered passages and crude falsifications.

The sublime teaching of Christ cannot lose, but only gain, when freed from the rubbish and decay of a thousand years. A new Aryan-Germanic Christianity, which was already prefigured among the Atlantean and Nordic Aryans, will arise out of the Jewish-Roman-Atlantean paganism for the blessing of the German people.

# Chapter 6

## The Ida-Field on Atlantis

The climate of Atlantis was exceedingly fortunate, much like that of southern Italy and of the Atlantic remnants, the Azores and Canary Islands. Of particular importance, according to Plato's account, was a great plain, surrounded by mountains, covered with fruitful trees of every kind, and open to the east (Fig. 8) (Genesis 2). This wondrous plain is called the Ida-Field in Plato's report. A great river flowing down from the mountains, which divided into four parts and carried gold, watered it.

The Ida-Field is briefly called "earth" in the corresponding passages of the Bible. Thus Psalm 24 speaks of the "earth upon the many waters," and other passages speak of the king of the "earth." Whatever could gladden the human heart with fruit was found in this plain so highly favored by climate. "Every tree, pleasant to the sight and good for food"; figs, bananas, breadfruit, oranges, apples, and the vine flourished here in abundance under this blessed sky.

The Ida-Field of the Aesir must have offered an indescribably beautiful sight. All around, the splendid Ida Mountains with their white-shining peaks crowned with snow; in between, volcanoes whose fires magically lit up the darkness of night; and in the middle, the vast plain, entirely covered with fruitful trees and magnificent forest—a true garden of God. Because it lay in the midst of the world known to them, the Atlanteans, with a word from the Edda, also called it "Midgard," and, after their leaders and kings called the Aesir, also "Asgard," i.e., Garden of the Aesir = King's Garden. It is the Garden of Eden described vividly in Genesis 2, and in agreement with ancient American accounts, the Paradise of the Bible (Fig. 8).

Here let us note an historical fact: wherever the Germans migrated, in pious remembrance of their Nordic homeland they named mountains, rivers, and settlements with familiar names (as still today: Newfoundland, New Brunswick, Neukölln, New Berlin). Thus one finds the name Troy (Truja) in Germany, France, Poland, Greece, India; a Kermanscha = Germansheim in Persia; an Ida-Field and Ida-Mountain in Asia Minor and in Atlantis, and so on. Countless examples are given by Döllinger (Baldur und Bibel) and Dr. Stuhl (Das Arvallied and Nordlands Untergang).

Fig. 8. The Ida Field on Ariantis according to Plato's description, designed by Derjasser.

It is possible that the Germans sometimes called their most beautiful settlements, as at home (cf. Franz v. Wendrin: The Discovery of Paradise), Paradise = Baradin = Farmers' Land of the Danes. The root word Bara = farmer is found in the river name Barada near Damascus. By means of skillful irrigation works the Germans transformed great valleys into flourishing garden landscapes (Paradises), such as the Nile, Euphrates, Indus, Barada valleys, etc. A survey map of the Nile Delta is already found 50,000 years ago on the Bohuslän rock carvings, as Wendrin informed me (Fig. 9). I owe the illustration to his kindness.

Fig. 9. Nile Delta. Germanic heraldic drawing from around 50,000 years ago, discovered by Franz von Wendrin. On plate 54, image 2, after 2. Balther: Glyphes des Rokes du Bohuslän.

Thus there have been several so-called Paradises. On Ceylon one is shown the ever-green garden of Paradise—called Paradinyja—from which Adam and Eve were expelled. The oldest, however, may well have been in Germany, the original homeland of the emigrants, namely the one described by Wendrin in his work The Discovery of Paradise. From there also the Paradise-sign went forth with the Germanic migrations and conquests into the whole world (cf. Wendrin, p. 227) (Fig. 10).

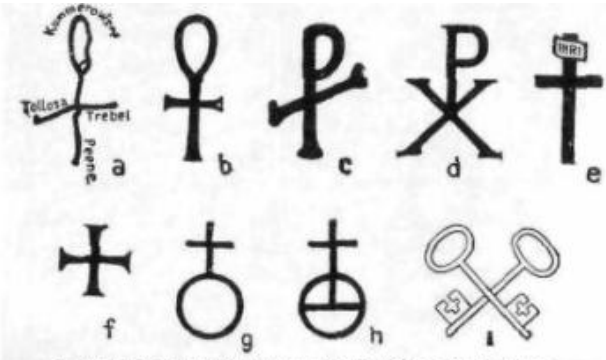


Fig. 10. The origin of the Henkelkreuz. With permission of the publisher Georg Westermann, Braunschweig, from Franz v. Wendrin, "The Discovery of Paradise", p. 227, No. 38

The Germans brought to the colored races ("manlike humans") not only culture but also, as the Edda says, their language. The oldest cultural language of the world is German (Germanic). All other languages have borrowed from it. It is therefore not surprising that in the former settlement areas of the Germans, names and words sounding Nordic meet us, which has led to the mistaken assumption of an "Indo-Germanic" race and language. It is also quite natural that the emigrants transplanted their ancient customs and usages into their new homeland. Thus we find in Atlantis also Æsir-kings, "holy mountains," and ancient Germanic cult practices, which, however, as we shall see, were distorted into the hideous by the lower races. The Nordic Aryans who immigrated nourished themselves solely from the many fruits of this vast garden. The killing of animals was forbidden to them, which is why even the animals approached them without fear. They did not originally defile themselves with the blood of animals, while the lowly dark peoples lived like the beasts of the field and were often little better than predatory animals. Again and again it is reported of eminent Aryans of historical antiquity that they lived without meat, sustained only by fruits. Robert Springer produced a very extensive and splendid work on this subject[43]. Only with the increasing mixture with the beast-men living in Atlantis, and with the want created by the glaciation, did meat-eating arise among the Aryans as well.

Atlantis was the "Island of the Blessed" named in the writings of the ancients. The immigrants also called it Ida-Field, from Ida = primeval mother. The surrounding mountains, as the tale of Troy reveals, were called the Ida-Mountains. Since the mythologies of the ancient cultured peoples deal chiefly with the Ida-Field, upon which the first cultural epoch of the Aryans was mainly enacted, the old songs referring to the Ida-Field were presumably called in short Idda–Edda–Veda. The name Ida is still preserved in German geographical names.

[43] Robert Springer: Enkarpa. Cultural History of Humanity in the Light of the Pythagorean Doctrine. Hanover, Schmerl & Senfeid.

# Chapter 7

## The Aias–Aria–Aryans = "The Saints of God" and "Children of God" of the Bible on Atlantis

Whether the Nordic race migrated into the newly risen Atlantis at the very beginning of the moonless age, as Fischer (Weltwenden) believes, still requires more precise determination. It is more likely that they remained first in Europe, which during the moonless age, as far north as Denmark, enjoyed a very mild climate of eternal spring—so mild that no distinct summer and winter existed, and one could already sow in January, as in southern Italy. It is most probable that the Whites moved northward with the retreat of the glaciers and first spread in Europe. Only with the onset of denser population did a more intensive culture begin, with the limitation of settlement opportunities and thus the striving toward emigration. The Bohuslän rock inscriptions tell us that Germanic expeditions already thousands of years ago journeyed abroad by ship. It is naturally very likely that they emigrated to the virgin, luxuriantly green, extraordinarily fertile Atlantis. Indian legends speak of Whites who brought culture to their forefathers.

According to ancient custom, the emigrants had a leader. It is probable that two of the most famous among them were Wodan and Odin, since their names were even preserved among the Indians; for the Incas traced their descent from the gods (= Goths, Whites) Votan and Odon. Both names are in fact identical in sound and meaning with Wodan and Odin.

In keeping with old Nordic tradition, the Aias consecrated the newly discovered land to All-Father and therefore named it Attalantis, i.e. in shortened form Atlantis, meaning Land of the Father, from Atta = father, ancestor, and lantis = land. The word Atta means father in the Gothic Bible translation of Bishop Ulfilas and appears in the Lutheran Bible as Abba ("dear Father"). Dialectically it still exists as Ättig and Dada, and in German place names: Attel, Aktelsdorf, Attenfeld, Attenhausen, Attenhofen, and Attenkirchen. The name Atlantis is likely preserved in the name of the Atlas mountains and in that of the Mexican city Atlan or Astlan. The Aztecs in Mexico claimed to come from a land Atlan, lying far to the east in the sea—thus, from Atlantis.

The immigrants bore the name Aia = Aria = Arias, in contrast to the lower human races and to the beast-men. After them the land was also called Aialand. The Aias who migrated southward over Siberia are remembered in the

geographical names Asia (Asenland), Syr-Darya, Himalaya ("Heaven of the Aryans"). The word Aia also appears in the Edda, where the first human pair were called Ai and Edda. Homer too mentions the name Aialand. He has Odysseus on his wanderings come to Eia or Aia, the island of the sorceress Circe, lying in the far west. The island Eia or Aiyaia and its entrance to the underworld, to Hel, were supposed to be in the extreme west, where the sun sets and the underworld most closely adjoins the earth—that is, where the greatest number of volcanoes were. By this island Homer could only have meant the island of Atlantis.

What stemmed from the Aias, what was proper and peculiar to them, was called ailig = heilig (holy). Just as God had "created them in His image," so godlike and good (hence the name Gute = Gote), so was everything sacred to them that was lofty and noble—family, freedom, law, fire, water, the ox, and their worship sites surrounded by one to three ring-walls. Many place names still recall this today: Heiligenstadt = the holy place; Heiligenberg = the holy mountain; Heilsbronn and Heilbronn = the holy spring. They also called themselves the Ailigen = the Saints, which is likewise reflected in the same expression in the Revelation of John. Sacred to them also was the Godhead, and indeed to such a degree that it was strictly forbidden to make any image or likeness of the deity. "Holy, holy is God the Lord; all lands are full of His glory," so rang out already 12,000 years ago from the mouths of the singers on Atlantis and on its holy "Mountain of God."

In ancient Indian records (see Chapter 31), the Atlantean Aryans are likewise designated, as in the Bible, as the "Saints," and their rulers as "Kings of Light" (Blavatzky: Secret Doctrine II, 428), their land as the "White Island," that is, the island inhabited by Whites. The name of the Aias is also borne by German places, e.g. Aystetten ("holy place of the Aias"), Aiting ("enclosure of the Aias").

# Chapter 8

## The Cultivation of the Ida-Field

But the Aias increased according to the words of All-Father: "Be fruitful and multiply, and fill the earth and subdue it." Yet the growing population could no longer live solely from the yield of the wild trees; planned cultivation of the divine land became necessary. The plow came into use, and a series of useful plants were cultivated—plants which, after the discovery of America, became known to Europeans as coming from Central America. According to Professor Braungart's research on the primeval homeland of agriculture, the Aryans had already cultivated grain in the Tertiary period.

The main river of the land, together with the waters flowing down from the mountains on all sides, was collected in a gigantic canal which encircled the plain. This separated the land of the Aesir from the giants[44], the lowly races, and the beast-men dwelling in the mountains. The great river was divided into four main canals, distributed over the whole plain, and so the land was artificially irrigated (Fig. 8). These are the four rivers which, according to the Bible, flowed through the Garden of Eden and watered it. Of this encircling canal, Odin's counselor in the Edda speaks:

*"Ising is the river,*
*which against the people of giants*
*the land of God encircles.*
*Open shall it run for all eternity,*
*no ice shall it bear."*

(Vafthrudnismál)[45]

The four rivers of the Bible, into which the main river divided, are also mentioned in the Edda, which describes them as the four streams of milk flowing from the udder of the cow Audhumbla. For thanks to the abundant irrigation there were two harvests in the Ida-Field: one from rainfall, and one from artificial irrigation. This artificial watering was therefore so precious to the inhabitants of Midgard that it was as though milk flowed in the streams. Thus the Biblical phrase rightly applies to Midgard-Atlantis: "a land flowing with

[44] Evidence for the actual existence of giants in primeval times is found in the great work of Blavatsky and in the writings of the insightful researcher Lanz von Liebenfels (Ostarabücherei, Mödling near Vienna), and also in E. Beta: Die Erde und unsere Ahnen, Berlin-Lichterfelde, Bermühler.

[45] The cited Edda passages are mostly taken from the edition by Genzmer.

milk and honey." Aryan emigrants who founded colonies in the Nile, Mississippi, and Euphrates valleys likewise created irrigation systems patterned after those of Atlantis.

Without doubt, the cultivation of the Ida-Field was carried out with careful planning and great understanding. To this refers a passage of the Edda which says that the Aesir made the earth "from a skull."

Since the food of the Aias consisted mainly of fruit, the care of orchards must naturally have been of first importance. Greek legend[46] also tells of wondrous gardens of the gods with golden apples (oranges), said to lie on an island in the ocean west of Europe. There too flowed the ambrosial springs of Zeus (the primal well, "Well of Life"), and there the earth bestowed the most glorious gifts of the gods. As a rule, the ancient legends are based on historical reports, and the myth of the splendid gardens of the Hesperides is nothing other than a description of the magnificent orchards of the Atlantean Ida-Field (Eden). According to the Indian Vedas, the Garden of Eden lay upon an island—surely Atlantis. The Jewish author of the biblical account moved it into Mesopotamia, to make more believable the falsification that the Jews derived in a direct line from the paradisiacal land of the Aesir and from the Aias. The falsification, however, is easily recognized: in the Mesopotamian lowlands there are neither four rivers, nor a river encircling the entire land of Eden, nor gold and precious stones (Genesis 2).

Because of the volcanic character of Atlantis, its wealth in gold, silver, ores, and precious stones of every kind was naturally very great. This is attested also by the description in Genesis 2, and in agreement with it by the traditions of ancient peoples connected with Atlantis. The wealth in coined and noble metals of all kinds is explained in part by the fact that during the dissolution of our former moon Phöbus and its crash upon the earth, its metallic core fell chiefly in these regions (according to Fischer, Weltwende). Moreover, Central America has always been so rich in noble metals that one may rightly draw the same conclusion for Atlantis. In any case, the metal wealth of Atlantis was a chief reason why such an extraordinarily rich prehistoric civilization could develop there, as described in Chapter 11 and following.

[46] Petiskus: Der Olymp. Leipzig, Amelang.

# Chapter 9

## The 12 Æsir (The 12 Tribes of Israel of the Bible)

As in the North and among the Germans of the Baltic lands, so too on Atlantis was the land divided by the Aias into Gaue (districts)—at first into nine, but with the extension of the country's borders, into ten. To these nine Gaue refers a passage in the Edda (Völuspá):

*"Nine worlds I know,*
*nine roots I know,*
*springing from the mighty tree* (Æsir tree),
*down in the dust of earth."*

Another passage in the Edda (The Shorter Prophecy of the Seeress):

*"One arose in primal days,*
*an All-powerful in the Æsir tree;*
*lord of the spear,*
*nine giant-daughters bore him* (districts, lands)
*on the edge of the earth."*
(Earth = Ida-Field on Atlantis.)

Also a stanza in The Seeress' Vision speaks of nine realms and world-kingdoms.

In accordance with the aristocratic constitution of the Aias, the best and most capable of the noble families were chosen as leaders and judges, whose dignity later became hereditary. These were called the Æsir. Ase (in old Mexican Itzae or Itze, in Chinese Itschi or Itzi) was thus the title of the Atlantean-Aryan princes. At the conquest of Mexico, the title of princes was Kaziken. This word may perhaps derive from Aziken = Æsir. Conquerors of Central America found to their astonishment that many Kaziken of the subjugated peoples were light-skinned and sometimes hardly distinguishable from Europeans. In them must surely be seen the remnants of the Atlantean Aias. In connection with the word Kaziken may stand the words Aztec, Caesar, and Kaiser. The Æsir, later worshiped as gods, were called Ized among the Parsees.

The word Isai in the Bible is an imitation of the word Ized, Itza = Æsir. The prophecy that "a branch from the root of Jesse (Isai) shall bear fruit" refers to the reborn son of the Æsir, Baldur, the Logos of the Greeks (Isaiah 11:1–12).

The word Jesaia also means, as will be shown in Chapter 32, nothing other than "Æsir of the Aias." The Germanic fortress Aseiburg in Hesse still preserves the name of the Æsir.

The expansion of the power of the Aias on Atlantis eventually required the election of two further Æsir. One of them commanded the mighty war fleet of 1,200 warships (triremes)[47], and the other—Heimdall—the land army, which alone numbered 10,000 war chariots. Thus the number of the Æsir rose to twelve.

According to Plato, the Æsir kings were clothed in dark-blue garments of the greatest beauty. According to the Edda, the Æsir Odin wore a blue cloak. Blue was therefore the livery-color of the Aryan princes and became the sacred color. Blue corresponds to the character of the Nordic race; blue-white and gold are its soul-colors, while red is the favorite color of the lower races[48]. Among the East-Germans, the king and the high priest held court every Monday, which was at the same time a holy day, in the sacred grove, clad in blue garments. A reminder of this is the still common expression "Blue Monday."

One of the princes was the supreme king. The other princes held positions akin to ministers and governors. Psalms 24, 92, 96, 97, 99, 103 and also 2, 6, 9, 11, 12, 24, 25, 26, 34, 40, 41, 42, 60, 61, 66 may be considered hymns to the Atlantean Æsir, or declarations of theirs.

At religious services and high festivals, the Aryan princes appeared on white steeds, in white flowing garments and golden girdles. As signs of their divine descent they bore the mark of God on their foreheads: the golden circlet or diadem with the cross, which eventually became the badge of all divine races (Ezek. 9:4; Rev. 19:11). Crown and circlet among German princes are still reminders of this. For the clothing of the Jewish priests, see Chapter 30.

Several of the Atlantean Æsir distinguished themselves through wise government, mighty deeds, justice, and ability, so that their memory did not fade in the people for millennia, and lived on in legend and song down to the present among all Aryan peoples—above all the Æsir and Asynjur: Wodan, Odin, Vidar, Baldur, Frigga, Freya. The thoughtful veneration of their noble fathers and heroes customary among the Germans was grateful remembrance of men who had intervened with such mighty hand and such culture-creating power in the history of the Aryan race that the memory of their deeds could never be effaced from the minds of grateful posterity. Just as we name streets, squares, and settlements after famous men, so our ancestors gratefully named their

[47] See Kiefer: Der Bericht Platos über Atlantis. Jena, 1909.
[48] See Dr. Harpf: Natur- und Kunstschaffen. Jena, 1910, Tostenoble.

settlements, as well as rivers, mountains, and hills, after their glorious forefathers. Millennia-old depictions of the Æsir Wodan and Thor are found among the rock carvings of Bohuslän.

One of the most famous Æsir (gods) was Poseidon, much mentioned in Greek history. In the oldest depictions he does not appear as the mere sea-god with a trident, but as a ruler on a chariot. This points to a king of a seafaring race and a lord of rich and high culture. Poseidon is likely the "King of the Sea-land" of whom Jeremiah speaks, and the "King of the Islands beyond the sea."

Names with Wodan (Wal, Wul, Wil), Thor (Tyr), Baldur (Bai, Bel, Pol) are found in Germany by the thousands. These undoubtedly arose in an age when the memory of the glorious time of the Atlantean Æsir was still very much alive, perhaps even already during their lifetimes.

# Chapter 10

## The 12 Æsir, Their "Signs" in the Sky, and the 12 Constellations of the Ecliptic

Our astronomers practice the fine custom of naming newly discovered stars after famous men. This practice is ancient. Already tens of thousands of years ago the constellations of the ecliptic (the sun's path in the heavens) were named after famous Æsir, or after their heraldic signs (totems, clan emblems).

The heraldic signs of Germanic-Atlantean princes can still partly be traced in the zodiac. The Atlantean war-Æsir bore the sign of Aquarius. Wodan's heraldic sign and constellation is the Great Bear. The Milky Way is the road of Wodan, to whom Wednesday (English Wednesday, i.e. Wodan's day) is dedicated. A constellation was named for the Æsir Orion, Arion = King of the Aryans; the constellation Virgo for the Mother of God and Queen of Heaven, the virgin Maja (Mylitta, Isis, Freya). The Sun is the sign of Theos-Zeus-Zius-Tius (Germanic). In Pollux, the Æsir Apollyon (Rev. 12, 14) is suggested.

The practice of using heraldic signs and clan symbols was adopted by the colored peoples of Atlantis-America from the Aryan immigrants, as racial mixing increased. Cortez, on his march into Mexico, found coats of arms (eagle, lion, cross) that Germanic peoples still bear today. Readers of books on Indians will recall what roles the tribal signs—eagle, bear, snake, dragon, black hand, etc.—played in the war-stories of the redskins.

Because the bastard peoples also introduced their clan symbols into the zodiac, the original Germanic naming of the constellations, and the tribal symbols of the Germans and the Germanic-Atlantean Æsir, and thus the prehistoric record of our ancestors preserved in constellations and old tribal signs, are not easily recognized. Detailed investigations of this are provided by E. Beta (Die Erde und unsere Ahnen, pp. 258ff.). These contribute in a most commendable way to shedding light on the dark prehistory of Germanic culture.

There were also signs for entire peoples, which their members bore. In the Bible we find mention of: the sign of God (Rev. 7:2–3) and of the beast; the Lamb, the seal of God upon the foreheads (Rev. 6, 7; 9, 4), the dragon, the old serpent, the mark of the beast upon the forehead or hand (Rev. 14), worship of the image of the beast, the white horse.

The Revelation of John contains primeval history of Atlantis and the Germanic Æsir—though scrambled together, much falsified, and transferred from the past into the future.

The sign of God, the "Lord of Lords" (the Atlantean High King), was the ancient Germanic swastika. Thus it is found on statues of the Egyptian god Osiris, on the primeval royal statues of Easter Island, on the Buddha statue, etc. It was written (tattooed) on the forehead by the Germans or worn on a headband, to distinguish themselves from the lower races, the "great beast" and "monster" of the Bible (cf. Revelation). See also Ezek. 9:4, 6. The Aryan swastika is, according to R. Ph. Oreg (On the Meaning and Origin of the Fylfot and Swastika, Westminster 1884), the sign of the highest Aryan god, and was also inscribed on the forehead. The custom of making the sign of the cross is a remembrance of this. On the Aryan "sign of God," see Dr. Schliemann: Troy, pp. 133–137; Ilios, pp. 389–397; Tiryns, pp. 110–112; all published by Brockhaus in Leipzig.

The signs (heraldry) of the great beast were, according to the Bible and to old star charts (cf. Beta, pp. 258ff.), the serpent, the dragon, the wolf. These signs were tattooed on the hands of the followers of the beast.

Another heraldic sign of the Germans was the lamb, the symbol of gentleness and innocence ("patient like a sheep led to slaughter, and silent like a lamb before its shearer"). The lamb symbol still applies excellently to the Germans today. By the sheep and lambs of the house of Israel are meant Germans (Kelien = Thelden = Helden). Jesus wishes to gather the lost sheep of Israel again, i.e. to unite them into one kingdom. The name Israel is an ancient Germanic name for Germanic tribes, and is found in Palestine long before the Jews, brought there by emigrant Germanic tribes. The Hebrews appropriated this name in order to pass themselves off as the higher race, as the holy people of God and bearers of the promise. The twelve tribes of Israel were twelve Germanic tribes, not Hebrews.

Not only by totems (marks) did the peoples differ, but also by clothing. The saints of God (the Germans) wore white garments, to distinguish themselves from the followers of the great beast of the lower races (Rev. 7 and 19). White is the color of innocence, righteousness, and purity; red the color of the lower races. Still today the German favors the bright colors of the heavens: white, blue, gold; the lowly prefer dark colors, especially red (see the excellent studies of A. Harpf, Natur- und Kunstschaffen, Jena 1910, Tostenoble). White, black, and red are still political colors today; cross and swastika (sun-wheel) the sign of the "lambs" (Germans), the Hebrew Soviet star that of the lower races. In 1914 the "serpent" (Satan) was loosed, seduced the heathens (monsters, lowly) across the earth, and led them into a war of annihilation against "cross" and "lamb," i.e.

against the Germanic peoples, especially their chief representative, the Germans—and not for the first time in world history. Whoever fights against the swastika thus fights for the lower races and against the Germans and their sign.

The Germans honored their great heroes and leaders (Æsir) in religious celebrations. They delighted to see their symbols in the starry heavens, which for millennia had been guides to the bold Vikings on their sea voyages. There was no question of divine worship of them. Germanic worship consisted only of symbolic nature-festivals and commemorations.

The lower races, however, before whom the Æsir—towering in stature, strength, knowledge, and wisdom, endowed with enormous power (Rev. 14:14)—appeared as higher beings of fear and dread, worshiped them; thus arose the star- and idol-worship of the great beasts and bastards.

The Æsir appeared publicly in white garments and on white steeds (cf. Rev. of John). The white horse was regarded as a noble horse, and until 1,000 years ago was used in sacrifice and divination. German queens still traveled on white horses only a few centuries ago. The white horse was likewise a tribal sign (cf. Rev. of John).

The appearance of the Æsir is often described (Rev. 4:3; 14:1–3; 19:5; 19:11–15; 20:11). The hair of the pure Aryans was white-blond, their skin snow-white, their clear, radiant eyes appeared to the lowly as flames of fire, their voice as thunder and the roaring of great waters (Rev. 1:13–14; 19:6–16; 2–6; 14:1–3; 19:5; 20:11; Ezek. 4:7). For the anthropologist the Aryan origin of the Æsir is beyond doubt. In Rev. 12:1 an Æsir-queen is described. The moon at her feet suggests a symbolic portrayal of Freya = Mary, as Charlemagne found in the Freya temple at Magdeburg. Remarkably, the crown of the Æsir-queen consisted of "12 stars."

The 12 Æsir established excellent state law and a sound land order. Land was solely for dwelling and working, consecrated to the deity (Psalm 24:1, 22[49]), i.e. state property. Remnants of this old Atlantean-Aryan land law are still found in Lev. 25:23. At the conquest of Central America by the Spaniards and Portuguese, this ideal Atlantean-Aryan land law was still partly in force.

The principles of state were, according to Plato, engraved on a pillar of bronze in the temple of Poseidon on the Walhalla-burg. The Edda mentions laws on golden tablets:

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[49] That these Psalms refer to the earth, i.e. the Ida-Field of Atlantis, is stated in Psalm 24:2, where it is expressly confirmed that it lay "upon the seas and the waters."

*"Again shall the wondrous golden tablets*
*be found in the grass,*
*which in primal days*
*were theirs."*

(The Seeress' Vision)

Under the wise state-laws of the Æsir, the Aryan state on Atlantis flourished as no state before or after. Everyone could happily dwell beneath his fig tree, so it is understandable that ancient tradition speaks of an "Island of the Blessed." Cf. also Psalms 104 and 107.

# Chapter 11

## "The Holy City of God" and "The Holy Mountain of God in the Midst of the Sea" of the Bible on Atlantis

After their settlement on the Atlantean Ida-field, the Aias also practiced an ancient Aryan custom: they built for themselves a place of veneration for the "Eternal, Ineffable Deity"—a holy site, a sacred height, a holy mountain of God—as described and illustrated in Döllinger's Baldur und Bibel, and as they are still found by the thousands in Germanic lands. Well suited for such construction was a small hill located in the middle of the Ida-field, 10 kilometers from the sea. It was fitted with encircling ramparts, like those common in the North, representing the solar circles and the ecliptic. With the growing power of the settlement on the Ida-field, which commanded hundreds of thousands of slaves, and with the increasing wealth of the Aias, "the holy mountain of God" was, over the course of centuries, transformed into a structure of such vast extent, such magnificence, and such peculiar appearance as was to be found nowhere else in the entire world. According to Plato's report, several larger and smaller rings were made around the hill—two of earth and three of water. The broadest of the ring-canals was 1,800 feet wide. The following earthen wall had the same width. The next ring-canal was 1,200 feet wide, and the earthen belt adjoining it was likewise 1,200 feet. The innermost canal, finally, which surrounded the island itself, was 600 feet wide, and thus the artificially created island had a diameter of 3,000 feet. Island and earthen belts were furnished with massive stone walls, which were covered with plates of bronze. These were made of a type of fiery, gleaming bronze. The hill itself was encircled with seven ring-shaped terraces, corresponding to the number of the original Æsir and districts (Fig. 3).

On the flattened summit rose the proud royal castle, Walhalla of the Edda, gleaming with gold and silver, precious stones and bronze. The name Walhalla is still preserved in German place-names: Wallheim, Wallburg, Wallberg, Walkirch, Kirkwall, Wallerstein, etc. It was also called the Heavenly Mountain = Mountain of the Home, from himin = heim (in the Edda: Himmelsburg). The name is preserved in German place-names such as Himmelstatt, Himmelsstall, and Himmelsberg, and also in the mountain-name Himalaya = Heaven of the Aia = Aryans. This Heavenly Mountain or Walhall is the Olympus of the Greeks and the Mount of Creation Meru of the Babylonians.

The Heavenly Mountain, adorned with gleaming bronze ring-walls and splendid temples, the fortress of the Æsir—called the Asenburg—recalls the

Acropolis of Athens, except that there the ring-walls and ring-canals are missing; it also recalls the Holy Grail's castle with its three shining golden ring-walls. The broad canals were used to form a peculiar trading city, intersected by deep, wide waterways. Along its harbor walls rose enormous warehouses, and goods from all lands of the earth were amassed there (Fig. 12). The ship-canals housed a vast commercial and military fleet, the like of which had never before been seen.

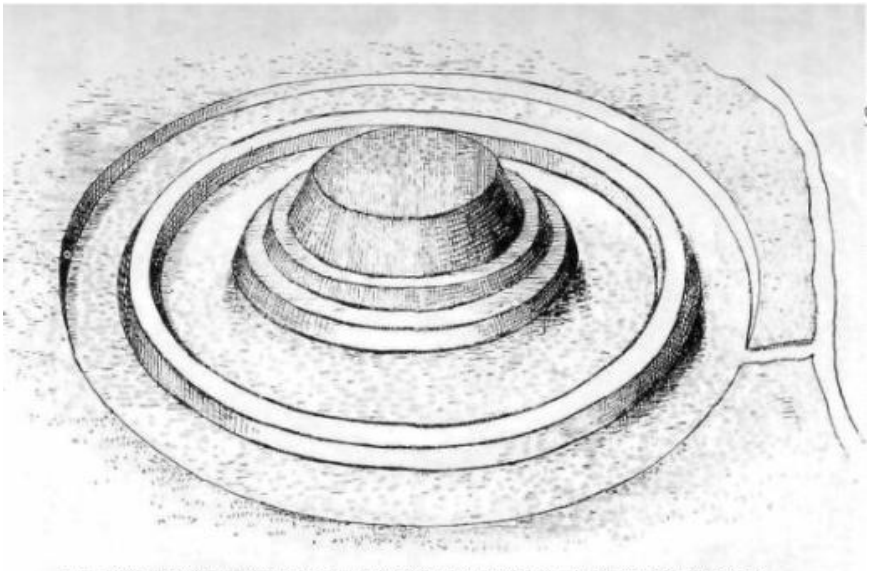

Fig. 11. Reconstructed sanctuary from the Atlantean period, similar to, but built in finer style, like the Holy City of God on the Atlantic with its sacred mountain Goete (Fig. 12). The water rings, water rings, outer ring walls, and the lowest terrace of the Holy Mountain of God are still largely present. The upper steps have been pulled together and built over.
Based on a drawing by Derfailer

A canal 10 kilometers long, 300 feet wide, and 100 feet deep connected the sea with the concentric canal-rings. High bridges, under which even the tallest warships could pass, spanned the canal cuts. One bridge, 100 feet wide and built of white, black, and red stones, connected the city across the canals with the royal castle[50]. In the Edda this bridge is called Bifröst and is described as follows:

*"It has three colors and is very strong,*
*and it is built with more art and skill*
*than any other work."*

Red and white stones, as well as black lava blocks, are still found today on the remains of Atlantis, the Azores islands, and are used for construction.

[50] According to Kiefer: The Report of Plato on Atlantis. Jena, 1909.

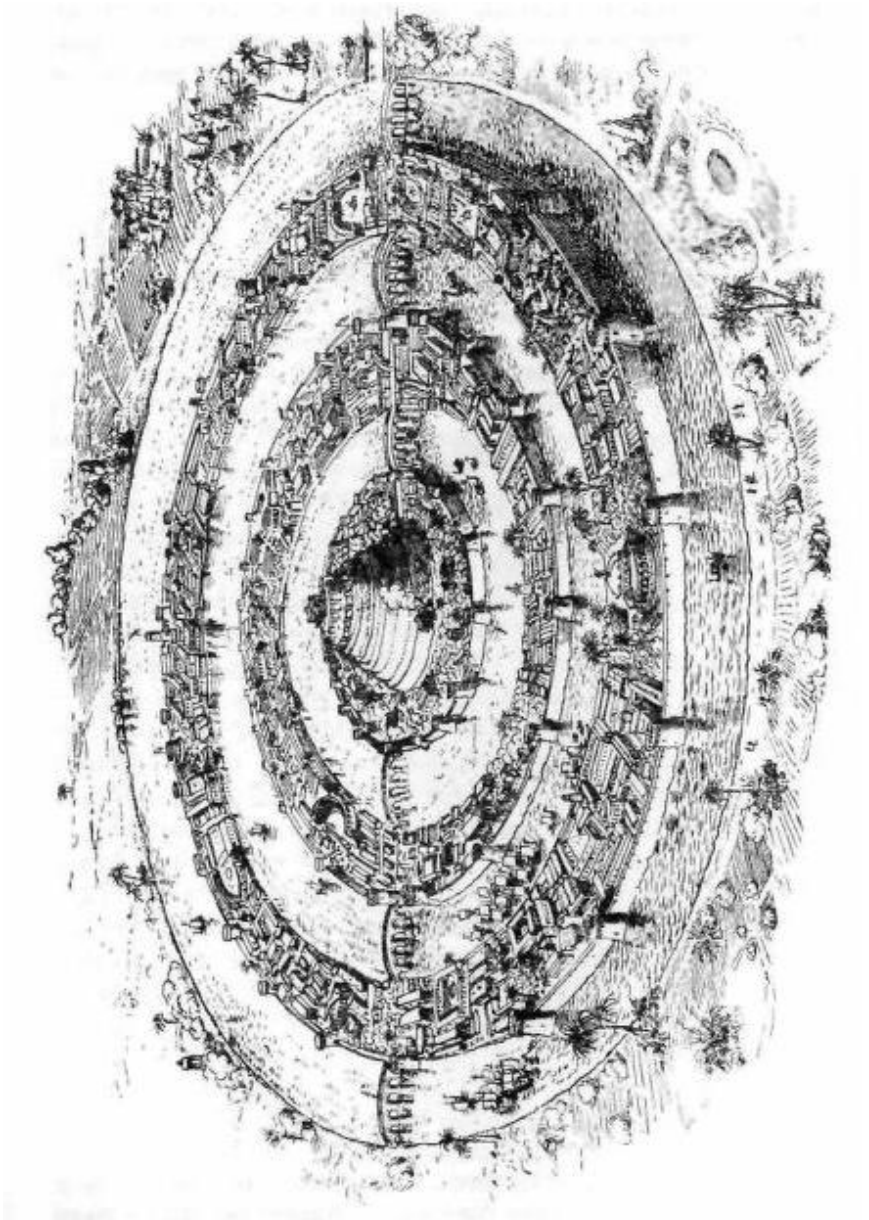

Fig. 12. The Holy City of Bottes in the middle of the sea, among the many waves, between the seas and among the many islands, with the precious Holy Mountain of Bottes in the center, built similarly to the ancient Germanic sanctuary (Fig. 11). Based on a design by the author

Plato does not mention the name of the city. It probably bore, judging from the Bible (see Rev. 17–19), the name Babylon = Papylon = Fortress of the All-Father, from Papas = Papi = father and Ion = fortress. According to Mexican traditions, the world city on Atlantis bore the name Thula, i.e. Talheim, home in the valley, dialectally Tul, Toi = valley. The city of Thula in Mexico was probably named after it as a daughter-city. Jordanes mentions in his history of the Goths an island in the far West, at the end of the world = Thyle. The Thula of the Mexicans and the Thule of the Edda is presumably the giant city on Atlantis.

Babylon on the Euphrates was undoubtedly a daughter-city of the commercial metropolis on Atlantis. Since the Aias called their continent Atlantis "Fatherland," it is plausible that they chose for their capital and main fortress a similar name, namely the noble name Babylon = Fortress of the Father.

The Nordic name Jerusalem, which was falsely applied to that Babylon on Atlantis, seems in fact to be of later origin. Jerusalem = the Home of Baldur's Joy, from Jeru = Baldur, sal = joy, and em (hem) = home. Up until the conquest of the capital of the Germanic Jebusites, it was called Zion = Fortress of Zius (Tius). In the time of Melchizedek and Abraham a Salem = Home of Joy is also mentioned. This too is a new word-formation from North Germanic (cf. Upsala = the high home of joy, from up = high, sälde = joy, and a = home). In any case, the expression Jerusalem only arose after David and is a false designation for the city on Atlantis. The name Babylon, on the other hand, is a very ancient Aryan expression. It is found in the following German place-names: Bamburg, Bamberg, Babenhausen, Babelsberg, Popenhaufen, Popenlauer, Pappenheim. Ion (abbreviated on) appears in compounds of place-names: Arlon = Fortress of the Aryans, Ajalon = Fortress of the Aias, Ailun = Fortress of the Aias, etc.

# Chapter 12

## The Primal Spring (= "Spring of Salvation," "fountain of Life," "Well of Living Waters," "God's fountain") on Atlantis

At the foot of the Heaven-Mountain there were two springs, one warm and one cold, whose waters were regarded as very healing and sacred. The biblical account of Atlantis calls this spring flowing from the holy mountain of God the "Fountain of Life," the "Well of Living Waters" (Isa. 47; Rev. 7:17; 21:6; 22:1; 22:18; Ezek. 47:1–12). In Isa. 12:3 it is called the "Well of Salvation," Heilsbrunnen. See also Psalm 46:5; 65:10; 68:27. The Edda calls the spring the Urd-brunnen, also Mimir's Well:

*"All things I know, Odin,*
*Because your eye remained,*
*In the well-known Well of Mimir."*

The water from the Primal Spring was considered holy. One consecrated oneself with its water. Thus the beautiful custom of sprinkling with holy water reaches back to Atlantean times. The spring was also called the Fountain of Salvation. German place-names still recall it: Weihbrunn, Heilsbronn, Heilbrunn, and Heilbronn.

In memory of the holy Urd-spring, at which the sick of all kinds from across the world sought healing, rescue, rejuvenation, and new life (hence "Fountain of Life," "Youth Fountain"), special wells were dedicated to the Æsir. A number of names in Germany still point to this, e.g. Asbrunn and Osabrunn = Spring of the Æsir, Dorsbrunnen = Spring of Thor, Wolsbrunn = Spring of Wol (= Wodan) etc. At the holy spring of Mount Ottilien (likewise a "Mount of God," as on Atlantis, and an ancient Germanic cult site) in Alsace, pilgrims still today wash their eyes to keep them healthy or to heal them [1].

The Iliad also mentions the two springs, the one as cold as hail or the snow of winter, the other warm. Its rising vapor is described as the smoke of burning fire.

Because rejuvenating and healing power was ascribed to the Primal Spring, newborn children were customarily washed in it. From this there developed on Atlantis the beautiful, meaningful custom of baptism, spread

among all Aryans. It was meant to signify that with baptism all impurities of body and soul, acquired through race-mixing, should be washed away. Even the Germanic pre-Christian age practiced this noble custom until the introduction of Christianity. The Edda mentions it in the Rigsmál:

*"The child was wetted and named."*

In the Atlantean colonies of Peru and Egypt the water baptism was also customary. Thus it is reported of the Inca Rokka that he had the water for the baptism of his son brought from the sacred Lake Titiraca. The Christian Church adopted this Aryan-Atlantean custom. Legend sometimes transformed the Primal Spring into the "Child's Fountain." From the ancient holy well at Strasbourg Cathedral (Kindlbrunnen) children were believed to come, according to folk tradition.

The Urd-spring is also regarded in legend as a rejuvenation spring or Fountain of Youth. According to the German heroic tale of Wolf Dieterich, he is led there by the queen of a distant land (Troya, Atlantis); she has herself baptized in the Urd-spring, loses her rough skin therein, and rises as Siegemine, the most beautiful woman, i.e. she sheds the appearance of lower-race mixture and rises from the water as a pure Aryan woman. Her name Siegemine = "Victory of Love" indicates that the transformation to Aryan can only occur through selective breeding. Pure as the baptismal water should the Aryan blood and race become. A meaningful custom. The Edda calls the Urd-spring a holy water.

The warm Primal Spring must be imagined like a geyser in Iceland, constantly emitting clouds of steam. The strong content of mineral salts and radioactive substances in the water brought rescue and new life to many sick and gave reason for the building of hospitals and baths there. The rising steam of the water kept the surrounding trees ever green; the water itself had an extraordinarily fertilizing effect on the vegetation of the garden of the Æsir (= Asgard) which it watered (Ezek. 47:12; Rev. 22:2; Ezek. 47:1, 8). The Egyptian priests told Solon [2] about the two Primal Springs:

> *"The Atlanteans also used the two springs, the warm and the cold, which flowed in rich abundance and gave a pleasant water suitable for every use; they laid out buildings and proper tree plantings around them and set up bathing-rooms, partly under the open sky, partly for winter warm baths in covered rooms; the royal baths were separated from those of the people ... The flowing water they directed partly into the grove of Poseidon (one of the Æsir, i.e. into the Æsir's garden Asgard), in which trees of every*

*kind and of unusual height and beauty grew owing to the goodness of the soil (Ezek. 47:12; Rev. 22:2), partly they let it flow by canals across the bridge (Bifröst) into the outer ring-walls."*

Without doubt, next to the Urd-spring a temple was built, so that the blessed spring flowed from its threshold. Compare with the report of the Egyptian priests the so-called prophecy, i.e. the travel account of a Chaldean initiate (Ezek. 47:1–12). Any doubt that this supposed prophecy is merely a description of an Atlantean marvel is hardly possible. The trees mentioned there, which bore fruit every month, are fig trees, which in a suitable climate and with good irrigation actually bear simultaneously green and ripe fruit and blossoms, thus fruit every month. Hence Indian legend places a fig tree as the "Tree of Life" at the Urd-spring.

On the waters of the Primal Spring swans floated, as mentioned in the Edda and the Lohengrin saga. According to legend, a beautiful Æsir-daughter was abducted at the Urd-spring by a half-breed (by the high priest Loki). The knight who rescues Elsa of Brabant is an Æsir. The meaningful Lohengrin saga and the Greek tale of the abduction of fair Helen are likely both reworkings of the story of the Æsir-daughter's abduction by Loki and her rescue by an Æsir.

Hot springs are still found today on the Azores Islands.

# Chapter 13

## The World Ash Yggdrasil = "Tree of Life" in the Æsir's Garden Eden

Above the Primal Spring stood the tree Yggdrasil, which was kept ever-green by the vapors rising from the warm spring.

*"An ash I know,*
*It is called Yggdrasil,*
*The high one; enshrouded in bright mist.*
*From there comes the dew*
*That falls in the valleys;*
*Evergreen it stands over the Urd-brunnen."*

(Edda, fragments)

*"The ash Yggdrasil is the first of the trees."*

(Edda)

It is called in the Bible the Tree of Life and the Wood of Life (Rev. 22:7, 19; Gen. 2:9). The word Yggdrasil means, according to Zschaetzsch[51], "Tree of Life" or "Tree of the Soul," from Ygg / Egge = oak and Sil = soul. The Tree of Life is recalled in the beautiful Aryan custom of setting up the Christmas tree and adorning it with fruits of all kinds. A remembrance of Yggdrasil is also the church-festival tree, hung with fruit and colored ribbons, just as in ancient times. Originally it was erected at Aryan holy cult sites, on sacred mountains. The maypole too is a reproduction of the holy tree Yggdrasil. Sadly, the noble custom of erecting maypoles and church-festival trees is fading more and more.

The Yggdrasil of the Aias at the Urd-brunnen was a thoughtful remembrance of the Polar homeland. There one saw the stars circle around the resting Pole and the Earth's axis, and compared this to a tree, whose trunk was the Earth's axis and whose golden leaves were the stars[52].

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[51] Zschaetzsch: Die Herkunft und Geschichte des arischen Stammes. Berlin, 1920. Arierverlag.
[52] Dr. Biedenkapp: Der Nordpol als Völkerheimat. Jena, Tostenoble. V. S. Reuther: Das Rätsel der Edda. Sontra in Hessen, 1921, Verlag Deutsch-Ordensland.

The meaning of the World Ash Yggdrasil has often been sought and variously interpreted. Perhaps our following explanation is the truest: The World Ash with the eagle at its top and the serpent gnawing at its root may best be explained in the pictorial-symbolic language so beloved by our ancestors: The World Ash, a tree overshadowing the whole world, is the Germanic world-realm, symbolized by the Germanic heraldic animal, the eagle, which nests upon it. At the root of the Germanic world-realm and people gnaws the serpent, i.e. the symbol of the lower races, especially of the Hebrews. Through mixing with the lower race, Germandom is bastardized and perishes; the roots of the World Ash are gnawed through, the tree withers and collapses (cf. Chapter 34).

Under the tree Yggdrasil at the Urd-brunnen, according to the Edda, the courts of the Æsir were also held. They thereby practiced an ancient Aryan custom, preserved among the Germans down into the time of Christianization. In the Rhön mountains many of the holy court-sites are still preserved, e.g. in Wildflecken and in Schönderling, where to this day community assemblies (Things) take place.

Upon the tree Yggdrasil, Odin hung for nine days, wounded. Odin's Rune-song tells:

*"I know that I hung on the windy tree,*
*Nine long nights,*
*Wounded by a spear, consecrated to Odin.*
*Myself to myself.*
*On the tree's branch—one cannot see*
*From what root it sprang.*
*They offered me neither bread nor mead."*

(Edda)

The Æsir Odin, gravely wounded in the defense of the Asenburg, was hanged upon the tree Yggdrasil by his enemies. Now, in pre-Christian America, the Tree of Life Yggdrasil was represented as a cross. The Christian conquerors of Mexico found, to their great surprise, in several heathen temples at Palenque in Yucatán a cross before the altar[53]. This is the remembrance of the Aryan prince Odin, who gave his life upon the tree for his people, when the lower races stormed against Aryan rule on Atlantis. Bastian reports: "Among the circumcised of the island Ulloa, Grijalva found the veneration of a cross, upon which One, brighter than the sun, had died"[54].

[53] Tronau: Amerika, Vol. 1, p. 70 ff. Leipzig, 1896, Abel & Müller.
[54] Bastian: Die Kulturländer des alten Amerika, Vol. II, p. 375.

Fig. 13. The cross in the temple. The temple at Palenque, surrounded by images of Christ. To the left and right, a sacrificing priest. A bird emerges from the top of the cross.

The temple at Memphis also contained at its altar a standing cross, the Tree of Life. Thus the Aryan cross is explained in antiquity. The chief gods of old Egypt bore in their hand a cross, i.e. the symbol of life and fertility. And not only the gods of the Egyptians, but also those of the Chaldeans, Phoenicians, Mexicans, Peruvians—in fact, of every cultured people known to ancient history[55].

865. 14. The ścnpe ői with the heshelarenz in the reten hand. Besides agyptijde

[55] Nach Göll: Göttersagen und Kultusformen. Leipzig, Spamer.

In the form shown in Fig. 14 (the handle-cross), it stood not only in the temples and crypts of ancient Egypt; it was also found in large numbers in the ruined cities of Mexico and Central America. It appeared on the breast of numerous bronze figures discovered in the burial grounds of Juigalpa in Nicaragua, which may well date from Atlantean times. For its meaning as a paradise-sign, see Chapters 6 and 8.

The chest of the high priest in Memphis was adorned with a golden cross on a golden chain, much like the bishops of the Catholic Church. Far back into the darkness of pre-Christian history disappears the sacred custom of wearing crosses as amulets and of erecting wooden posts (the Asherah of the Bible), representing Yggdrasil, or stones bearing the cross-sign, upon graves. On an ancient temple in Tibet a swastika is engraved. Schliemann found in the oldest (Atlantean) cultural layer of Mycenae terracotta[56] crosses. (Cf. Chapter 34 and Wilser: Das Hakenkreuz.)

That the cross in the "Temple of the Cross" at Palenque (Yucatán) is meant as a symbolization of the world-tree Yggdrasil and of Odin hanging upon it is further confirmed by another circumstance. According to legend, an eagle or a hawk nested upon Yggdrasil. Now the cross in the "Temple of the Cross" at Palenque also bore a bird, so that the reference to the Tree of Life in Asgard and its bird is unmistakable.

Even into our own time we find many other connections to the Tree of Life on Atlantis: the Greek father of the gods, Zeus, was depicted by artists with a long staff, upon the top of which perched an eagle. The staff is a reproduction of Yggdrasil with the eagle on its summit. We find it again in the Roman legionary standards, the eagles; in the scepters of Aryan kings; in the staffs of Egyptian gods; and in bishops' croziers. The scepters of the Incas bore condors upon them. The eagle we find again in the coat of arms of the German Reich; the cross in the coat of arms of Switzerland. In general, it was an ancient custom of the Aryans to carry insignia or symbols of their clans, tribes, or their race.

The symbol of the Germans was the lamb (symbol of innocence and justice), the heraldic emblem of their oldest ancestor (tribal forefather) was the sun, and that of one of their mightiest and most famous kings was the ancient Germanic cross in its various forms. And the cross became the sign of their dominion and is found everywhere the Germans came and planted their banners (cf. Chapter 34).

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[56] See Blavatsky: Secret Doctrine, Vol. II. Leipzig, Vollrath.

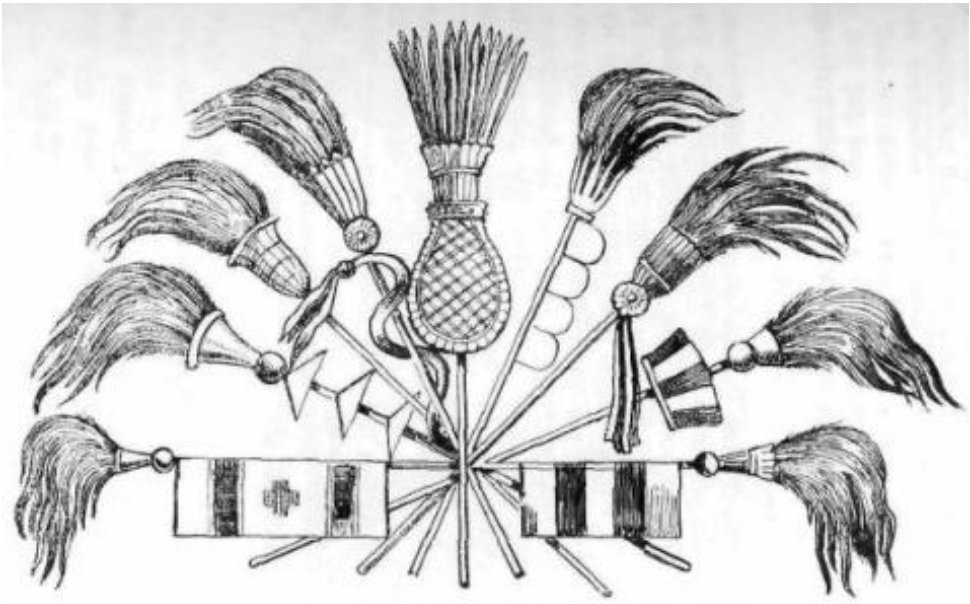

Fig. 15. Sahuen of the Glashalaner, one of which (bottom left) is decorated with Krenz.

The ancient Mexican cultured peoples seem to have perpetuated this primeval inherited custom in the same way as the German noble families. Ferd. Cortés found on his campaign into Mexico that the military standards and banners of the Tlaxcalans were adorned with heraldic animals, eagles, etc., exactly as in our own Middle Ages. The banner of Tlaxcala was a golden eagle with wings outstretched wide. Other field signs of the heathen Tlaxcalans—who had never before come into contact with Christianity—even bore a cross in their coat of arms (Fig. 15).

# Chapter 14

## The Heaven=Mountain = Asen=Mountain [= Heaven] on Atlantis

Above the Urd Spring and Yggdrasil rose the Heaven-Mountain in nine ring-shaped terraces with stairways. Each terrace was dedicated to one of the nine original Æsir. Each of these terraces bore the name Heaven. Hence the expression in the Bible: "up to the third and seventh heaven," etc. (Figs. 8 and 12). When visiting the Heavenly Citadel, foreign guests ascended step by step, gazing upon and describing the splendors of mighty Babylon "upon the great waters" and "in the midst of the sea," with its "Holy Mountain of God" at the center of the city.

The Heaven-Mountain (small compared to the giant mountains in the distance, Psalm 68:17) was also called Asenberg. In Germany this name survives in Asberg, Hohenasberg (high, holy mountain of the Æsir), Asenkopf = summit of the Æsir, etc. A fortress of the Hessian Chatti was called Asci-burgi = Asenburg, and ancient Indian accounts of the "white" island Atlantis, which sank 11,500 years ago, also call its holy mountain Asburj = Asenburg (Blavatsky; Secret Doctrine II, 425 ff.)[57].

[57] Gronau: Amerika, Vol. I, p. 404 ff.

# Chapter 15

## The Asenburg on Atlantis. "The Holy Temple of God." The 12 Thrones of the Æsir and the Holy "Throne of God" "in the midst of the sea."

The summit of the "Holy Mountain of God," "in the midst of the sea," bore the fortified citadel of the Æsir = the Asenburg. Its walls were extremely high and covered with bronze plates and shields of fiery, gleaming metal. The sight of this radiant fortress, reminiscent of the legend of the Grail Castle, enthroned above and amidst the mighty, sea-dominating city, must have been overwhelming, since the legends, traditions, and writings of the entire world concerned themselves with it (cf. Ezek. 27).

Fig. 16 Winged genius with a bull's body and a human head (Babylonia). (The bull is a symbol of Baal, a symbol of his life force.)

At the center of the fortress stood Walhalla, the palace of the chief of the Æsir, and a magnificent temple consecrated to the All-Father.

According to Plato's description, this temple was 600 feet long, 300 feet wide, and proportionally high, built in a unique style. The entire exterior was overlaid with silver, and the battlements with gold. Inside, the ceiling was of ivory. There stood God Himself, depicted standing upon his chariot, driving six winged steeds, so tall that His head touched the ceiling. Around Him stood a hundred Nereids and dolphins.

For the twelve Æsir, twelve thrones were placed in the temple, with one in their midst for the "only" and "unnamable" God, the All-Father. His throne of splendor—glittering with gold, silver, and precious stones—surrounded by the twelve thrones of the Æsir, is described in Revelation 4:2-4; 10:6-11; 19:4; Isaiah 6:1; 3:21; 57:15; 4:2, 5-6. According to Revelation 4, around the throne of God, which shone like a rainbow and like emerald, sat twenty-four elders in the familiar white garments of the Æsir, with crowns upon their heads. The throne of God itself rested upon four "living creatures, full of eyes (jewels) before and behind." "The first creature was like a lion, the second like a calf (Fig. 16), the third had the face of a man (Fig. 17), and the fourth was a flying eagle (Fig. 18), and each of the four had six wings." Imitations of these depictions were also found in the Atlantean daughter-city Babylon on the Euphrates (Isa. 6:1-2). An illustration of the throne of God with its bearers has survived on an ancient Babylonian cylinder seal (Fig. 19).

Fig. 17. Animals with human faces as carriers. (Babylonia.)

Fig. 18. Winged genius with eagle head. (Babylonia.)

The animals at the high-seat of the All-Father are not unusual; in all ages the thrones of kings were adorned with animal heads and feet. Among the ancient Germans, clans and families had heraldic animals as symbols of their qualities. The four creatures at the high-seat of the All-Father are likewise to be interpreted as heraldic animals. The lion was the symbol of the Egyptian god Ra and thus originally, as the gods replaced the Æsir, the emblem of Odin (later the emblem of England). The sacred bull was the heraldic animal of the Aryans, who owed to it the beginnings of agriculture and cultivation of the land. Bulls and lions with human faces as totems represented the strength of a king and his tribe (E. Beta: The Earth and Our Ancestors). The eagle is a representation of the eagle atop Yggdrasil, and was likewise the heraldic animal of an Æsir, i.e. a later god. In Egypt, a later god was depicted with a falcon's head.

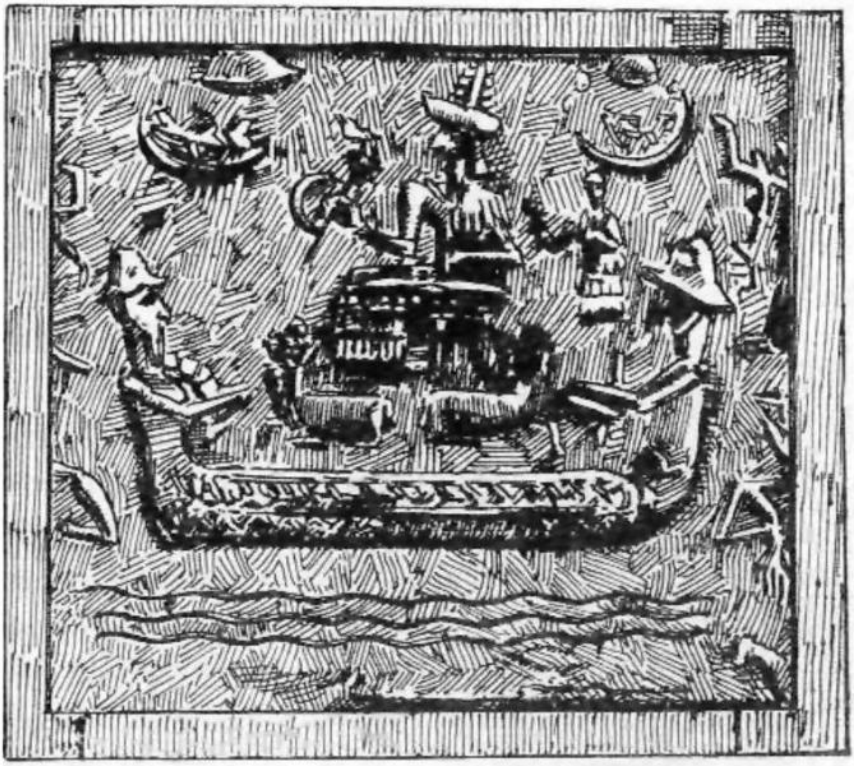

Fig. 19. Image on a Babylonian cylinder seal, probably depicting the Atlantean priest-king on the Holy See of God.

The throne and high-seat of the All-Father "in His sanctuary" "upon His holy mountain" was originally empty; for according to ancient Aryan custom and law, "thou shalt make unto thee neither image nor likeness." He was the "Unnamable" (Rev. 14:9-11). The ancient Aryan prohibition of image-

worship served as the prototype for the first of the so-called Ten Commandments, and was thus in force millennia before Moses. The "Throne of God in Heaven" on Atlantis is also mentioned in Psalm 11.

Empty high-seats for the All-Father were also erected by the North-Aryans (Germans) upon their mountains, in the form of stone pillars or artificial mounds. The cone-shaped stumps on the Hesselberg near Wassertrüdingen (Bavaria) are not block forts, as once mistakenly thought, but Asen-thrones, high-seats of the All-Father. Similarly, the Brunhilde's Throne in the Palatinate and the three artificial mounds on the temple hill of Selzertown[58] are to be regarded as such, as well as certain stone pillars in the temple of Stonehenge[59].

Fig. 20. Angel with four wings (Babylon).

Behind the throne of the Most High stood Seraphim, each with six wings: with two they covered their faces, and with two they flew. The legend of Hephaestus tells us that he provided the Æsir with masterful smithwork and mechanical marvels—automata, some of them self-moving golden maidens on wheels[60]. Such things were indeed known among the Greeks. According to Ezekiel 1 and 10:7-22, the cherubim had wheels and could be guided, along with their wings, by a mechanical device. They were shaped like the animals under heaven: the first had the face of a cherub, the second that of a man, the third of a lion, the fourth of an eagle. When the cherubim moved automatically, "the wheels moved beside them, and when the cherubim lifted their wings to rise from the earth, the wheels rose with them" (Ezek. 10:9-19). Could the legend of Hephaestus not be a historical memory of Atlantis, just

[58] Possibly Selzertown refers to an old name—context uncertain.
[59] i.e. Stonehenge.
[60] Greek myth: Hephaestus' golden handmaidens.

as that of Ezekiel? The similarities of both accounts are too striking. A description of the temple interior on Asgard and of the four cherubim automata is also contained in Ezekiel 1 and 3:13. It is quite remarkable that such descriptions were passed off as sacred word of God and revelation. According to Revelation 5, seven torches of fire burned before the throne of God; according to Ezekiel, there was a seven-branched candlestick there (see the temple in Jerusalem). The seven lights are to be understood as a remembrance of the Pleiades, i.e., the children of the first human pair. The Atlantean custom of the seven-branched candlestick was adopted by the Jewish priestly hierarchy in Jerusalem—like much else—after they had read in Babylon the ancient records of the magnificent temple on Atlantis. Further, before the throne of God was a glassy sea mingled with fire (Rev. 15:2), i.e., a basin made of bronze, crystal, and glass (in the Jewish temple "the brazen sea") (Rev. 4:6), filled with the consecrated water of the Urd-spring, for the purpose of baptism and for ritual use in worship. The Spanish conquerors of Mexico and their priests were astonished to see the Aztec priests dip a sprinkler into a holy-water basin exactly as in the Catholic Church, sprinkling the faithful. The Atlantean colony of the Incas had faithfully preserved this Aryan-Atlantean custom.

During sacrificial rites, according to John 5; 8:5; 14:11–16, offerings were brought with golden bowls. Egyptian priests reported to Solon that the Æsir, before their deliberations in the temple, sacrificed with golden drinking bowls, drank from them, and then consecrated them as gifts to the temple of God. Golden bowls were also used among the Germans in Germany for sacrificial purposes[61]. Golden bowls were found among the treasure of Eberswalde. German legends tell of golden bowls buried inside abandoned ancient Germanic temple-hills. Other German legends speak of little golden dishes found at the end of the rainbow. These are all pointers to sacrificial practices in the holy temples on Atlantis. The Grail legend transforms the golden bowl into a crystal chalice.

The laws decreed in the temple were proclaimed by heralds. Revelation 14:8 calls these angels (angel = angelos = Angeln = Germans). It was forbidden for priests and kings to drink wine. They were to keep their lineage purely Aryan and therefore were not to marry widows or divorced women but only virgins from the race of the Æsir (Ezek. 44:21, 23). Priests and kings were also to educate the people on racial differences and racial preservation, so that the Aryans might "know to distinguish between holy and unholy, between clean and unclean"—that is, between Aryans and lower races. The most important of all Aryan laws on racial purity was discovered by the Jewish priests and scribes during the Babylonian exile and, upon their return to Palestine, applied

[61] Cf. Prof. Kossina: The German Prehistory. Würzburg, Kabitzsch; and the same: Ancient Germanic Cultural Heights. Jena, 1918, Nornenverlag.

rigorously. The observance of these Aryan racial laws brought immense advantage to the Jewish people, enabling them—since they applied them continuously up to the present—to become the economic rulers of the entire world.

According to Plato's report, the Æsir assembled at fixed times for a state tribunal. Revelation 4 is likely a reference to this. Only Aryans were permitted to enter the sanctuary of Asgard and the temple of the All-Father. If a lower man (in the Bible called "unclean" or "unholy"), not bearing the sign of God (the golden circlet and the cross on the forehead), entered the temple, he was regarded as having defiled and desecrated it (Ezek. 47:7–9). From the biographer of the Bishop of Bamberg we know that among the North-Germans, too, foreigners were forbidden on pain of death to enter the sanctuaries. When the Æsir came among the lower races, they appeared to them as superhuman beings, as gods. This may also have been the experience of the writer of the story of Atlantis in Revelation, when he saw in the temple of Poseidon at Thule or in Walhalla the highest of the Æsir (Rev. 1:11–20; 4:3; 14:4; 22:5–6; John 6:2; 16:1–3; 19:11–15; 20:11; Daniel 7:9–10; 11:56). It is well known that the natives of America considered the Spanish conquerors as gods. According to Rev. 14:14, the Æsir—or a later imitation thereof—on the throne of God wore a golden crown on his head and held a sickle in his hand. With a sickle in hand, the Greeks represented the god Kronos, once an Æsir. Here again one sees how Revelation is to be regarded merely as a historical account of antiquity, and how the records of the old cultural peoples align (Fig. 19). The solar disk present in the temple, according to Plato's report, was only a symbol of the deity itself, not an object of worship. When Plato writes that God Himself, standing upon His chariot and driving winged steeds, was in the temple, this refers merely to the solar disk on the sun-chariot drawn by winged sun-horses. Golden sun-pillars with the image of the sun were erected in the temple in honor of the deity. The Atlantean custom of erecting sun-chariots, sun-horses, and sun-pillars in the temple is also found in Germanic temples in Germany, which were later consecrated as Christian churches. The biographer of Bishop Otto of Bamberg writes that during the Christianization of Pomerania, he found several times sun-disks in temples—so in the temple of Usedom and Vineta.

Furthermore, even today the sun plays a certain role in the cult of the Christian Church. The images of Christ and Mary are everywhere surrounded by rays of the sun. And the use of lights in the church points back to the former light- and sun-cult. In the first Christian church, the sun and light cult still played a very significant role (see chapters 29 and 30). Since the Psalms repeatedly emphasize the "Holy Mountain of God" and the "Holy City," it is highly probable that these refer to the holy city on Atlantis, and that some

Psalms themselves originate from the time of Atlantis and were sung there in the temple of God (cf. Psalm 87 and 46).

In the divine services on Atlantis, incense was also used (Ezek. 15:8; Isa. 6:4; Ezek. 10:4; Rev. 19:3; 15:8; 3–5; John 18:12). The same custom is found again in Greek and Roman temples and, judging from excavations in Württemberg, also in the Aryo-Germanic folk temples in Germany. The fragrance was intended to remind man of the exalted and the beautiful. Perhaps the burning of incense was a thanksgiving offering for the divine gift of fire, given to mankind, which enabled the Aryans of the North to endure the Ice Age and develop their culture. The Roman Church likewise adopted this ancient Aryan cult custom. Fire also was a symbol of the eternal deity. As guardians of the "eternal fire" served angel-temple priestesses—among the Romans called Vestals. Among the Germans too, the custom was practiced of maintaining the sacred fire on holy heights. Place-names like Fyrnsberg (Fire Mountain), Pyras = Fire of the Æsir, Fyrstein = Fire-stone point to this. The sacred fire appears in the Catholic Church as the eternal light.

Fig. 21. Nordic lure blower.

Fig. 22. The Kivik Stone in Sweden: Nordic sacrificial act with music

The instruments of music were harps, trumpets, pipes, and drums, just as among the Germans in the far north (Figs. 21 and 22).

# Chapter 16

## Valhalla on the Atlantean Heaven-Mountain.

The name Walhalla probably means "the hall in which princes and kings were elected." At the feasts in Walhalla the Æsir sat upon their high-seats. Upon the Heaven-Mountain there stood several palaces for the Æsir. According to the reports of the Edda, they were built entirely of gold and precious stones (Rev. 21:10–21). The lattices were golden lances. Upon the ceilings were hung the mighty gleaming and sparkling shields of the heroes in Valhall, "so that no light, not even of sun or moon, was needed," as Revelation 21:11 and 23 also mention. These dwellings of the Æsir were surrounded by ever-green, lovely groves, where the gods walked after the meal and after the battles. Gladsheim was the name of the greatest palace. In it each of the twelve gods possessed a seat of honor, but above all stood out the thirteenth, for Odin. This palace was the largest and best building in the world, outwardly and inwardly of pure gold. The other palaces of the Æsir were likewise built of red gold, the roof of silver. In the Völuspá it says:

*"A hall I saw,*
*Brighter than the sun,*
*Roofed with gold,*
*On Gimil's heights."*

In agreement with the Edda and the Revelation of John, the Egyptian priests told Solon that the buildings dedicated to the Æsir upon the Asen-mountain overflowed with silver, gold, ivory, and precious stones. These, then, were the palaces of the Æsir on the Atlantean Heaven-Mountain. Along the walls of the feast-hall in the palaces ran benches, set apart for the brave Aryan companions-in-arms of the Æsir. In the halls they gathered for joyful feasts, to which noble guests from the Atlantean colonies and other lands were admitted, and at which the Valkyries served.

# Chapter 17

## Valkyries and Norns.

The Valkyries are the successors of the Norns. When the settlement of the Aryans was still small, three Norns (Fig. 23) lived at the holy Urd Spring: Urd = the Became, Verdandi = the Becoming, and Skuld = the Future. According to the ancient custom of the Aryans, they maintained the sacred fire burning on the mountain peaks, cared for the sick, acted as helpers and advisors to women in childbirth, and gave wise counsel in times of illness. They also practiced the ancient sacred rite of baptism, just as the "wise women" did at old Germanic holy sites in Germany before the arrival of Christianity. Emergency baptism is still performed today by midwives.

Figure 23: The Three Norns at the Urd-spring.

As guardians of the eternal fire, the Norns appear again among the Romans as Vestal Virgins and in the temples of antiquity as temple-maidens, called angels in the Bible. They wore white garments and were sacred and inviolable. In the Stone Age they dwelled upon the holy mountains and in living-pits (Fig. 24), often near a sacred spring, such as at the Ipf. Among the people, the wise women enjoyed great reverence. When the Roman Church gained a foothold in Germany, it sought to displace the wise women, branding and persecuting them as witches. Yet in the memory of the people they were never entirely erased. In folk tales, they still wander the holy native mountains clothed in white [1]. Where they appear in threes, they are the three sisters of fate: Einbett, Warbett, and Wilbett. Within the sacred rings they were safe, sacred, and inviolable, for no one was permitted to cross the sacred rings under penalty of death—a custom still practiced in

northern Germany around the year 1000, according to the biographer of Otto the Saint of Bamberg. Many German place-names still bear witness to the work of the wise women, the Norns; for example, Nürnberg (Nornberg = Norns' Mountain, the local castle-hill being the holy mountain of the Norns), Nornheim (Swabia), Nordstetten (Middle Franconia) = Place of the Norns, Nördlingen = Nornlingen. The names of the German Norns were later replaced with Christian ones: Walburga, Ursula, Einbet, Warbet, Wilbet, Maria, Ottilie. The great estates of their holy sites and their temples passed into the possession of the Christian Church and the monasteries.

Figure 24: The holy Ipf Mountain, that is, "Der Hohe" (*the summit*) near Nördlingen with the customary three rings of walls. The fourth ring served as a rampart to circumscribe the pit-houses that were used by the sacred and inviolable vestals. This explains their nearness to the Urd-spring located there. Seeing this mountain sanctuary from the north side in the morning sun leaves a very peculiar and unforgettable impression.

As the Aryan settlement on Atlantis grew larger, the same development occurred as in our own lands: the need for nurses and helpers of women became ever greater. On the other hand, the women's question became more urgent, since the Aryan men had been significantly reduced by the unceasing battles

with the "beasts" (as the Bible calls the lower races). Increasingly, unmarried, blameless virgins of Aryan lineage devoted themselves to public service in nursing, in schools, in the temple, and in the royal palace. The Aias built not only hospitals but also provided a well-organized school system for the education of Aryan youth. The remnants of these were the Druid schools in the Atlantean colonies of western Europe, and the Germanic schools in northern Germany, including the excellent school in Hildesheim, abolished by Charlemagne. The Druids are still remembered in many German place and field names, e.g., the Druids' Stone near Georgensgmünd, Truisheim (Swabia). A hall in Valhalla was called Trudheim, according to the Edda.

For service in the royal palace the most trustworthy, loyal, and beautiful maidens of the noblest families were chosen. The Edda testifies to this in Gylfaginning:

*"There are others,*
*Who serve in Valhall,*
*Who bring the drink,*
*Guard the tableware and ale-cups."*

Thus, the name Valkyrie means "the maidens chosen for service in Valhalla." They handed the drinking-horn to the heroes and Æsir who had distinguished themselves in battle. Just as our nurses tend wounded warriors on the battlefield, so too did the Atlantean Aryans. Valkyries at times also bore the wounded and slain fighters on horseback back to Idafield and to Valhalla. When Babylon on Idafield became a giant city and large numbers of mongrels and lower races settled there, a protective guard became necessary for the great number of Valkyries devoted to nursing and education. This guard was taken from the virgins themselves. Spear-maidens or Valkyries then accompanied the army, bringing wounded or fallen warriors back to the healing houses at the Urd Spring or to burial in the Heaven-Mountain, "in Heaven." Later, the custom may have developed that Valkyrie-units themselves entered into battle. From this one may easily explain the historical reports of Amazon corps among certain Aryan peoples of antiquity, e.g., the Scythians. The Iliad also mentions the work of the Valkyries; Aphrodite, as queen of the Amazons—that is, as leader of the Valkyries—carries the wounded Aeneas from battle and is herself wounded in the process. The work of the Valkyries and their separate dwellings are still remembered in many German settlements: Walkerszell = cella, i.e., sanctuary of the Valkyries; Walkersbronn = spring of the Valkyries; Walkershof = court (sanctuary) of the Valkyries.

It is self-evident that the Norns and Valkyries dwelt in separate buildings. Here may be seen the beginning of monastic life.

Valkyries, chosen for virtue, beauty, and piety, also served, like the Vestal Virgins, in white garments before the throne of God and in His holy temple upon the Mountain of God (Rev. 14:1–5; 15:2–4; 15:6; 15:8). They also tended the temple music with trumpets, cymbals, harps, and drums. The "Holy, holy is God the Lord" undoubtedly already resounded from beautiful women's voices in the Temple of the All-Father on Atlantis. The Germanic custom of solemn sacred music performed by maidens is shown to us by the ancient holy stone of Kivik in Norway (see Fig. 22). The names Engelstal and Engelsberg may point back to this old custom. In the old cults angels were depicted as genii (symbols) with four wings. The wings again were symbols of the winds, and according to Revelation they are the four winds of the earth, which often devastated the Atlantean paradise as hurricanes and cyclones.

# Chapter 18

## Into Heaven.

Of deceased good men it is a common saying with us in Germany: He goes to Heaven. This expression carries us back tens of thousands of years to the Aryan paradise of Atlantis. According to the reports of the Edda, the dead were borne by the Valkyries to Valhalla and laid in state there. Afterwards, the corpses were placed in burial chambers within the Heaven-Mountain as their final resting place, just as with us they are accompanied by relatives and friends to their last rest. Since the Heaven-Mountain was simply called Heaven, the expression "he goes to Heaven" is very easily explained. According to rank, the dead came into different parts of the Heaven-Mountain, into the 1st through the 7th Heaven. The corpses of kings and princes were embalmed and preserved in such a way that their bodies remained unchanged for centuries—that is, incorruptible; their body was thus immortal[62]. When the legends of the ancient peoples spoke of the "Immortals," this expression is to be applied to the incorruptible and immortalized bodies of the Atlantean princes, revered as gods by the lower races.

Just as we visit the dead in the cemetery, so the Aias visited their incorruptibly preserved dead in the burial vaults of the Heaven-Mountain. Homer mentions this custom of visiting the dead in the underworld, in Hades. Just as German legend lets great princes live on within mountains—for example, the Ase Wodan in the Watzmann, Barbarossa in the Kyffhäuser—so too did the people of Atlantis believe that the Æsir in Heaven still lived there, and would one day rise again and return. Thus arose, over time, the doctrine of the "Resurrection of Life" in the mythologies of the ancient cultured nations. This too was adopted into Christianity. The custom of burial of the dead in temples and holy mountains stretched through long millennia among all Aryan peoples. The oldest mummy found among the Egyptians had red-blond hair and is over 8,000 years old. The temple in Jerusalem, according to the reports of the Bible, had burial chambers, and the holy mountains in Palestine held the bodies of Germanic kings and prophets[63]. Likewise, the holy mountains in Germany were used for the burial and cremation of the dead, as excavation has shown—for example, on the Stufenberg in Thalmässing (Fig. 27). In fact, in a great number of holy mountains in Germany and Europe, as well as among the Mound-

[62] See Döllinger: Baldur und Bible.
[63] The custom of embalming the corpses was preserved in various Atlantean colonies: Egypt and Central America.

builders of North America, cavities and underground passages can be demonstrated which may have served for the burial of the dead and for sacred purposes. In these passages, temple treasures were often hidden when the Roman missionaries sought to eradicate Germanic Wodan-worship root and branch; for the legends connected with the holy sites often tell of golden treasures buried there or hidden in their hollows. The Christian Church continued the ancient custom of using underground burial chambers at holy sites for the burial of honored dead. These they called crypts.

As with the holy mountains, so too in ancient times underground passages often led from many churches to others, or to holy mountains. This can be explained by the fact that the first churches were usually built upon holy consecrated sites, or were re-consecrated sun temples. Even now, men of highest rank are buried in churches. Thus an ancient Aryan custom, practiced more than thirty thousand years ago, still reaches into the present.

# Chapter 19

## "Into Hell." Judgment of the Dead. "Last Judgment." "Book of Life."

It is natural to assume that prominent Atlantean Aryans who were active in the Atlantean colonies wished to be buried in their homeland, or that their relatives desired it. Even we, if at all possible, bury our fallen warriors in the holy soil of the homeland. Ancient American legends, Egyptian accounts and burial customs, as well as several passages in the Edda and in the Revelation of John, point to the practice of transferring corpses back to the island of Atlantis. According to the Edda, the ship Naglfar, composed of the nails of the dead, was used to transport corpses to Atlantis. The faith of the Egyptian Aryans sought the land of the dead in the West. They imagined the departed dwelling on the "Isle of the Blessed," guarded by a giant serpent (the Atlantean war fleet or its leaders). The "Isle of the Blessed," however, is Atlantis.

Figure 25: Egyptian Judgment of the Dead / Court of the Dead.

Of course, it was not possible for all Aryan dead from the Atlantean colonies to be buried on Atlantis. The custom was therefore restricted: only those who had distinguished themselves in life—through great service to Atlantis, through discoveries and inventions, through heroic deeds or in some other way—were granted transfer. We act similarly in Germany today by

transferring busts of great men into the Walhalla at Donaustauf. It is natural to assume that in Atlantis or its colonies, records of distinguished men were entered into a book, according to which it was decided whether the dead were to be admitted for burial "in Heaven." This led in Egypt to the establishment of a formal judgment of the dead, upon which the fate of the soul in transmigration depended (fig. 25). In death, the Egyptian celebrated reconciliation with life, and Osiris appeared as savior, resolving the riddle of existence. In depictions, Osiris sits upon the royal throne, equipped with scepter (Yggdrasil), whip, and crown (fig. 26). Beside him sits the hell-hound, guarding the entrance to hell; behind him stands a god Taati, who records the result of the judgment into a tablet, i.e. into the "golden Book of Life."[64]

Figure 26: The Egyptian Sun-God Osiris.

Behind this god stood a balance, weighing the good and evil deeds of the deceased, who stood beside it with the cross in hand. Alongside him watched the goddesses of truth and justice. Thus, an originally civil legal institution transformed into an Egyptian religious belief. The Bible too mentions this practice of the judgment of the dead and the inscription into the Book of Life (Rev. 20:12–15; 14:13; Dan. 7:2; John 5:25–30; Luke 10:20). Whoever was written in the Book of Life was permitted, according to his wish, to find admission into the Atlantean "Heaven." He was transported there and came "into Heaven." All other dead were not buried in holy soil, but cremated. For this, the numerous nearby volcanoes of Atlantis served well. The dead were consigned simply into the gaping mouths of the fire-spewing mountains, the

[64] Even the monasteries of the Middle Ages kept a "Book of Life," where names of benefactors were entered; e.g. Fulda. The "Golden Book" of some cities is a memory of this ancient custom.

"eternal fire." The dead thus went to Hel—Hell—or, as Revelation says, "into the lake of fire."

It also seems that criminals (revolutionaries) who opposed the Asic rule were thrown alive into the dreadful fiery pit (Rev. 14:9–11). There they were to "burn with eternal fire." Thus, biblical expressions of "Hell, descent into Hell, eternal fire," "in the lake of fire" receive a natural historical explanation.

The doctrine of Zoroaster, the Persian religious founder, taught that souls of the dead pass into hellfire for three days. Christianity took this over in the belief of an eternal "purgatory." All mythologies contain traces that explain historically this religious error.

The Edda, in Gylfaginning, contains this historical note: "And all men who are well-conducted shall live, and be with him in the place that is called Gibil or Wingolf. But evil men go to Hel, and then to Nifel-Hel, that is, to the 9th underworld." Wingolf, however, is the golden hall of the heavenly fortress, into which fallen heroes were carried by the Valkyries. Hel, or Managarm, means the burning eternal fire deep within the earth. Greek mythology gives still clearer hints: the ferryman Charon brings souls of the dead across the underworld's four rivers, notably Styx and Acheron. The realm of the dead is the Idafield (Eden) with its four rivers. The great river over which Charon ferries is the Mediterranean and Atlantic. On the western shore of the world-sea, Charon disembarks the souls. Then a judgment decides whether the soul goes to Elysium (Isle of the Blessed, Heaven) or to Tartarus, to Hel (Hell). Those acquitted were buried "in Heaven" on Atlantis beside their Aryan ancestors. The wicked were consigned to the blazing abyss of Managarm, as the Edda calls it. In Tartarus, the soul suffered eternal torment, like purgatory in the Roman church. The Greek tale of the hell-hound Cerberus, and of the obolus placed in the mouth of the dead, or the Indian story of dogs which the dead must pass in burial, suggest that the burial volcano was enclosed and guarded, perhaps with dogs. Naturally, Aryans would not perform such a filthy task of throwing corpses or convicts into fiery pits. For this, lowly peoples—likely Negroes—were used, whose callousness tolerated such grisly work. Hence, in tradition, the devil and his helpers are always depicted with the traits of dark lower races: black, low-foreheaded, brutish, animal-like, with bestial feet and tails like apes. Thus, devil in the Bible is the figurative term for bastard and inferior races, the polar opposite of the Aryan god-man.

The Edda tells that Loki, the high-priest who overthrew the Æsir, had three children: Fenrir the wolf, the Midgard serpent, and Hel. The latter seems to have presided over burial. She lives on in German lore as "the Devil's grandmother." The work of this mistress and overseer of the strange

crematorium was profitable, for all traditions report that corpses had to be furnished with rich gifts for the ferryman and for Hel. This custom survives in the Roman church: through many prayers, rich gifts, and donations, souls may be released from purgatory. Other historical events and Atlantean legends likewise survived in the church as dogmas, disbelief in which brings eternal damnation and purgatorial torment: the elect go to heaven, the damned to hell; Christ returns to judge the world and the dead; he will set the sheep to his right, the goats to his left—those enter their Father's kingdom to shine like the sun, those enter the eternal fire prepared for the devil and his angels[65]. Here church doctrine touches heathen Greek: Zeus casts the Titans and Giants (hybrids) who would storm heaven (the heavenly mountain, Asgard on Atlantis) into Tartarus. This myth is likely a memory that rebels were sometimes cast into the crater's abyss by the Æsir.

Thus church doctrines carry us back 15,000 years into the history of Aryan settlement on Atlantis.

[65] The Christian depictions of the Last Judgment strongly resemble Egyptian images of Osiris' judgment of the dead and also show the Book of the Dead (Book of Life).

# Chapter 20

## Pyramids and Stepped Mountains.

Wherever the Germanic peoples went, they established sacred assembly places as the cultural center of their communities and districts, which varied in size depending on the settlement or district. All were built according to the same pattern and usually consisted of one to three circular or elliptical ring-walls or terraces. These were most intimately connected with the veneration of the sun, which, after the dreadful millennia of the Ice Age, had brought them eternal spring, and they reproduced the course of the sun as it appeared in the northern regions of their original homeland (see Figs. 8, 11, 12). In the sunny, hot south, where the blessing of the sun was not valued as highly, but rather its scorching rays were shunned, the round and elliptical form of the sacred mountains gradually turned into the angular, and the square stepped mountains and pyramids arose.

Figure 27: The holy tiered Stauf Mountain at Thalmässing in Middle Franconia.

These were thus originally sun-sanctuaries and served as temples and also as observatories.

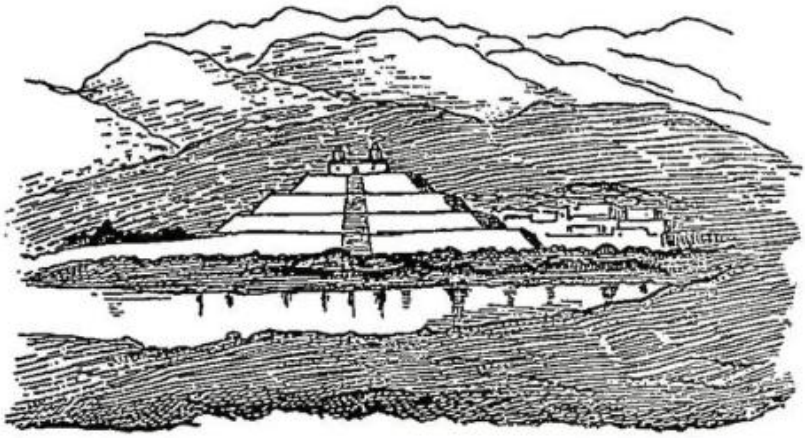

Figure 28: The stepped-pyramid of Cholula in Mexico with its temple.

Only later did a strange custom creep in. When, due to the enormous expansion of the Atlantean colony, it was no longer possible to bring the bodies of esteemed leaders into the Atlantean heaven, they buried them in their own sanctuary, in their own sacred mountain, in specially constructed pyramids, as are still found in all the colonies of the Atlantean world empire. It is known that Egyptian kings had pyramids built as burial places. From this it can be inferred what great spans of time apply to the pyramids originally dedicated to their sacred purpose.

Not only the orientation of the pyramids to the cardinal points, but also all measurements, angles, passages, and chambers were constructed according to numbers and proportions that presuppose extraordinary astronomical knowledge. Everything points to Atlantis as the principal seat of pyramid construction. Remarkably, most pyramids have been found in the Atlantean colony of Central America.

The custom of building pyramids was passed down into the time of the Incas. The immense pyramid structures of the Kaziken residence of the Chimú empire, destroyed by the Incas, served as burial sites and contained numerous passages, chambers, niches, and vaults in which the Chimú customarily buried their dead. At the same time, they contained treasures of the Kaziken and temples. From one of these pyramids, in 1567, a Spanish conqueror took so much gold and silver that he alone was able to pay the state 4½ million marks in

tribute. Some of these artificial pyramid structures were up to 70 meters high and usually bore a temple on the summit[66].

Figure 29: The two artificially created step-pyramids or temple mountains of Teotihuacan. The larger one consecrated the sun and the smaller one the moon.

Magnificent pyramids are found especially in Itzamal on Yucatan; one of them bears, quite significantly, the name “Face of the Sun.”

All these structures prove the connection of the old cultures with the Atlantean one, and that Atlantis was the mother of the others.

The pyramids in the Atlantean colonies are angular—triangular or square—and thus deviate from the original model on Atlantis. The sacred mountain on Atlantis was still a faithful reproduction of the sanctuaries built by the Aias in the Polar lands, intended as imitations of the vault of heaven and the path of the sun.

[66] According to Gronau: America, Vol. 1, page 87. Leipzig, 1896.

Figure 30: The four-sided artificial earthen "Burgstall" pyramid in Kissing at Augsburg. Its tower hill at the peak is built upon an elliptical half-ring which has an advantageous western upstream view.

That the pyramids—these imitations of the Atlantean sacred mountain—abandoned the original circular or elliptical form of the Aryan sanctuaries, which were preserved in northern Europe until Christian times (see figs. 11 and 24), and turned instead to angular form, proves that for these southern Aryans the vision of the sun's course, as their ancestors had seen it in the northern Polar lands, had disappeared from memory (fig. 29). The circular and elliptical form of the Aryan sanctuaries, of which thousands still exist in northern Europe, is primeval and older than the stepped mountain on Atlantis (see figs. 11, 24, 27). The earthen pyramids in America, according to the finds, date from a time when man there still lived with the mammoth and mastodon and was already in transition from stone to copper-working. This of course leads to the assumption of an immense time-span for the culture of the pyramid-builders, a span which should not surprise us when countless scientific finds in America prove "that man already existed on American soil during the Tertiary age, living both in North and South America alongside prehistoric animals, which he fought with crude stone weapons," so that the beginnings of human culture in America can be traced back a million years or more. The culture of the Atlanteans therefore, since pyramid building was only one expression of Aryan-Atlantean culture, undoubtedly goes back to a very early time. Both the religion and the ring-shaped structures of the Atlanteans, as well as the stepped form of the sacred mountain, recall their original homeland in northern Europe. Thus the

view of Zschaetzsch[67], that the Aryans originated in Atlantis, is mistaken. Atlantis was merely one of the many settlements of the Germanic peoples, albeit the most significant one for Germanic world culture.

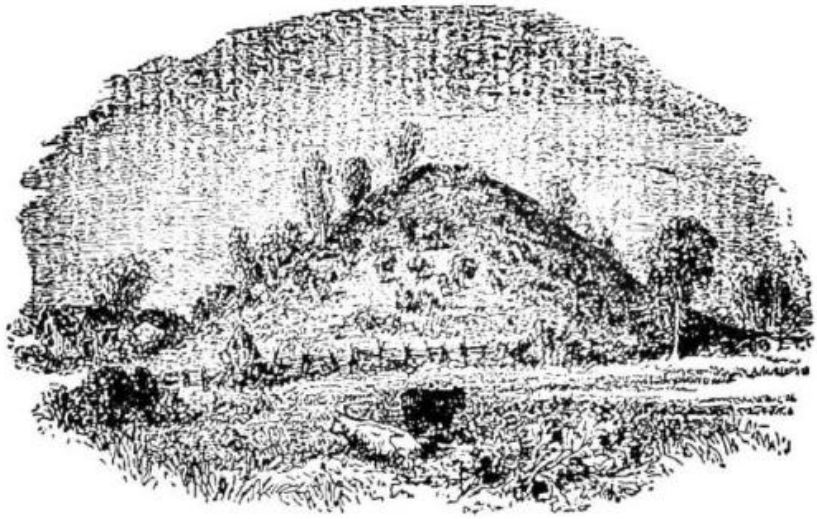

Figure 31: "The Great Mound" of Miamisburg (a.k.a. the "Miamisburg Mound"). From an American woodcut print. It was 22 meters high and 266 meters in circumference with a mass of approximately 30,000 cubic meters.

In Egypt only the princes were buried in pyramids, while the rest of the dead had to content themselves with rock tombs carved into the border mountains of the Libyan desert, west of Egypt. In ancient remembrance of the transport of the dead to Atlantis, they ferried the bodies across the world sea, along the Nile, or over an artificial lake westward, to the place where the sun sets. This explains the curious custom quite naturally.

Anyone wishing to see a well-preserved artificially constructed earthen pyramid in Germany should visit the "Burgstall" in Kissing near Augsburg (fig. 30), already strikingly visible from the Kissing-Augsburg railway station at a distance of one hour's walk. It is a pyramid-sanctuary with a fore-set elliptical ecliptic. The artificial earthwork, obviously from Aryan times, bears a remarkable resemblance to an American earthen pyramid, the "Great Mound" at Miamisburg in Ohio (fig. 31). Like the countless artificial earth pyramids in America, the Kissing pyramid also contains an underground passage. Whether it also, like those and like the Atlantean sacred mountain and the Egyptian stone

[67] Zschaetzsch: Die Herkunft und Geschichte der Arier, p. 71ff. Berlin, 1920. Arierverlag.

pyramids, has a burial chamber, could only be determined through closer investigation, but it is likely.

Figure 32: The Tumulus of Deutsch-Altenburg in Lower Austria.

Figure 33: The Götschenberg of Deutsch-Altenburg in Lower Austria.

(Images from *Mythologische Landschaftsbilder*, page 36, the Guido von List Society, Vienna.)

Two earthen pyramids in the form of truncated cones are also found on the Hesselberg (Middle Franconia). They were earlier mistakenly regarded as Roman forts, but like the great ringwall site from Germanic antiquity, they have nothing to do with fortifications.

Magnificent earthen pyramids from primeval Germanic-Atlantean times still stand in German Austria: the tumulus of Groß-Mugl and the tumulus of Deutsch-Altenburg. There the eye, gazing back into immense historical distances, also sees huge stepped pyramids: the Götschenberg, a stepped pyramid on a circular base, and the Hausberg in Lower Austria, with a square base area of 12,000 square meters. The latter bears two pyramids on top, one on a circular base and one on a square base. (Guido von List: Mythologische Landschaftsbilder. Vienna, G. v. List-Gesellschaft.)

Even a brief study of the pyramid-temple mountains suggests a shared prehistoric culture of a uniquely religious character spread throughout the whole world. In chapters 24 and 25, proofs of their actual existence will be provided.

# Chapter 21

## The Age of Aryan Settlement on Atlantis

As follows from the preceding, the age of the Aryan settlements and of Aryan culture in general reaches back into immense spans of time.

The chronological records of the Egyptian priest and historian Manetho place the age of Egyptian culture at about 27,000 years before the present. Atlantis, according to the records of the Egyptian priests, was swallowed by the sea in the year 9564 before Christ, that is, roughly 11,500 years ago.

Concerning the age of Aryan culture on Atlantis, the traditions of the Central American peoples provide us with information. According to them, Atlantean history comprised four ages, at the end of each of which natural catastrophes struck Atlantis and severely damaged the Aias. The last age was ended by the destruction of the holy island. Humboldt calculates the duration of the four great Atlantean world ages, according to the Mexican traditions, at 18,028 years. Adding the 11,500 years since the sinking of Atlantis, this gives a span of roughly 30,000 years for Aryan culture on Atlantis. In reality, Atlantean-Germanic culture goes back hundreds of thousands of years, as the rock carvings of Bohuslän prove. This view is also supported by H. Fischer in his already mentioned profound work: Weltwende.

# Chapter 22

## from the History of Atlantis

The Central American legends and those of the ancient cultures of the Mediterranean, as well as Homer, the Edda, and the Atlantean chronicle in the Bible (Book of Revelation), all agree in telling that Atlantis was struck by terrible natural catastrophes, partly reminiscent of the Egyptian plagues.

And across the whole Earth, between the two tropics, stretches a broad belt of volcanic regions, continually threatened by heavy earthquakes. Only recently the telegraph again reported the destruction of entire stretches of land, cities, mountains, and regions within that zone. It is not long ago that the island of Krakatoa in the Pacific Ocean sank into the depths along with 85,000 people. The earthquake in Japan is still fresh in memory. Deep-sea research established several decades ago that in the place of the former Atlantis there lies an extensive ridge in the Atlantic Ocean, which, within a measurable geological period, was the scene of gigantic volcanic disturbances[68].

The Remains of Atlantis, the Azores and Canary Islands, still show lively volcanic activity today. Therefore, it is believable what those old legends and traditions tell us about the many visitations of Atlantis by earthquakes:

*"Piercing howls Garm*
*Before Gnipahellir;*
*He tears the fetter,*
*The wolf runs."*

Thus the Edda ("The Seeress's Vision") describes the earthquake. Garm are the craters that howl during eruptions. The wolf is the lava, which breaks free from the fetters of the crater walls and devours the lands. The Book of Revelation reports in several passages about great earthquakes on Atlantis. According to Rev. 11:13, a great earthquake destroyed the tenth part of Atlantean Babylon and killed 7,000 people. Furthermore, Rev. 6:12 and 16:18 speak of mighty earthquakes. In the last-mentioned quake, the greatest "since people have been on Earth," the great city was torn into three parts, and the dwelling place of the heathens—that is, the lower races and hybrids—was destroyed in the volcanic mountains.

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[68] Cf. Süß: Das Antlitz der Erde. Leipzig, 1888. Prof. Wegener: Die Entstehung der Kontinente und Ozeane. Braunschweig, 1920.

Rev. 8 describes one of the many volcanic eruptions as follows: lava rushed like a great mountain burning with fire into the sea; a third part of it became blood; a third of the living creatures in the sea died, and a third of the ships nearby were destroyed. In Rev. 16 these natural events are portrayed as though angels (Angelois) had poured out the plagues from their bowls. This recalls the Greek myth of Pandora's box, from which a multitude of evils and sufferings came forth over poor humanity to refine it.

The tropical belt on both sides of the equator, however, was not only struck by frequent earthquakes, it is also the playground of devastating storms—typhoons and cyclones that destroy everything. In the Sahara, these whirlwinds are known as the dreadful Samum. Such storms often destroyed towns and villages, felled great forests, devastated whole regions, and formed and leveled hills. Atlantis must have often experienced the terrible violence of the wind. The wings of the angels were probably meant to symbolize the winds. According to the four main wind directions, four angels or cherubim stood behind the "Throne of God." They were supposed, according to Rev. 7:1, to "prevent any wind from blowing on the sea, on the earth, or on any tree." Of course, this beautiful arrangement could not have helped much. Yet faith makes blessed. The pylons—that is, the wings—seen at the entrances of Egyptian, Assyrian, and Central American temples may also have served as reminders of the danger of the wind.

Rev. 16:8-9 reports how a fourth angel poured his bowl into the sun and made men burn with fire. A great heat arose, so that people nearly went mad and blasphemed the name of God. The water of the great river on the Idafield and its irrigation system likely dried up. Such droughts often occur in blessed India.

The results were the same as in Atlantis: famine and plague, the latter mentioned in Rev. 11. Painful pestilential boils (tumors) arose among the people. As always, it was especially the lower races who were struck, due to their unhygienic living conditions and their blood corrupted by race-mixing. This is indicated in Rev. 16:10, where a fifth angel poured the plague upon the throne of the beast—that is, upon beast-men, hybrids, and the lower races. The famine and its following inflation are described in Rev. 6:6. It is the black horse in chap. 6:5. Following this came a pale horse: famine was followed by death, through hunger, mutual slaughter, and an overgrowth of vicious beasts. A quarter of the people on Atlantis perished from this, according to chap. 6:8. Various plagues on Atlantis are also mentioned in Ezekiel 5 and 14:21.

The rule of the Aryan race and its Æsir is symbolized by a "white horse." The one who sat on it had a bow and a crown and went forth, according to Rev. 6:2, conquering. Under the rule of the crowned Æsir, with their wise justice and good laws, the people lived happy and content.

Since the Atlantean Aryans lived among a population many times larger of colored peoples (red, yellow, and black), race-mixing with all its usual consequences in matters of health and hygiene was unavoidable. Hybrids, endowed with a measure of Aryan spirit and energy, yet bearing the stigma of race-mixing and filled—as always, by natural necessity—with bottomless hatred against the noble Aias, raised themselves up everywhere as leaders of the lower races. The Bible calls them "false prophets," "beasts," and "dragons of great power." By virtue of their Aryan blood-element, they were given the ability to speak great words and blasphemies against God, his name, his "sanctuary" in "heaven," and against those "in heaven"—that is, the ruling class dwelling in the Asenburg. Already then the mongrel rabble screamed for "freedom and equality," striving arrogantly for rule over the entire world and deeming themselves "as good as one of us" (Gen. 3:21)—that is, as good as the Aryan culture-creating upper class. Already on Atlantis appeared the same sad spectacle that has gone on for millennia in hundreds of forms across the world, including in Germany in 1918. The scum of the people, the mongrel rabble, seized the reins of government and overcame the "Saints of God"—that is, the Aias. To the lower races "was power given" (Rev. 13:7) "over all tribes and tongues and nations," and "all who dwell upon the earth (Atlantis), whose names were not written in the golden book of life," worshiped the "terrible dragon"—that is, they followed the new tyrants blindly, as in Germany during the revolution of 1918–24, praising the new glorious "freedom and equality."

As with us, these revolutions and their freedom and equality only led to the people slaughtering each other. The revolution is depicted in Rev. 6:4 as a red horse. Most remarkable, that already many thousands of years ago, when this historical account of Atlantis was written, red was the color of revolution and of the lower races. It appears as the color of the Atlantean priesthood, of world-Jewry, of the Roman world-church, of world-Freemasonry, of international social democracy, and of bloody upheaval—always the sign and color of anti-Aryan, lower-race institutions and movements, down to this day. And it remains, for millennia, the color of anti-Aryan lowliness, while the favorite colors of the Aryans since time immemorial have been white (innocence), blue (faithfulness), and gold (purity). Hence the white garments of the Æsir and angels, and the Nordic national colors of white, blue, and gold.

The rule of the lowly "beast" on Atlantis must have been a very tyrannical one. Images and symbols of the new "freedom" were carried, as

during the great French Revolution. Whoever did not worship them was killed. Anyone who did not wear the sign of the revolution on the right hand or the forehead was outlawed and economically ruined (Rev. 13:15-17). This vividly recalls the times of revolution in Germany, when many were forced to wear some red revolutionary badge, and when some had the old Aryan swastika torn from their chest—and this served as the occasion for their murder (Munich hostage murders).

Beneath the altars in the Temple of Allfather was the entrance to the burial chambers and passages (Rev. 6:9-10), into which the murdered Aias were brought. Chapter 7 describes the moving lament of the survivors, begging God to avenge the blood of the slain on the lowly races dwelling upon the "earth" (Atlantis). From Rev. 6:11 it is clear that the Aryan population, in distinction from the lower races, wore white clothing. The latter still today prefer gaudy, garish colors[69]. Rev. 12:7 shows the efforts of the Aryan people to regain rule. Rev. 12:13 and also Dan. 10:13 mention that Michael = the king of the Æsir and his angels—that is, the Aryan people—fought with the dragon, that is, the lowly races. Rev. 12:9 and 19:20 show the terrible judgment that befell the latter. The "false prophets"—that is, the agitators for mob rule, the leaders of the lowly races, and all those who bore "the sign" of the rebels—were thrown alive into the "fiery pool" that burned with brimstone, undoubtedly a burning crater.

The American traditions, like the Bible and the Greek myth of Pandora's box, also report plagues that came upon the Atlantean land, calling them the plagues of fire and water, of hunger and of wind. Various passages of the Edda also point to the Atlantean plagues.

[69] Sources for this may be found in Harpf: Natur- und Kunstschaffen. Jena, 1910, at Tostenoble.

# Chapter 23

## The World Conflagration

I must ask the honorable reader, for the sake of what follows, to accompany me briefly into the field of astronomy.

When one contemplates in the silence of night the shimmering splendor of the starry sky, one sometimes sees a small cloud, from which soon thereafter a luminous body emerges, moving forward with tremendous speed, leaving behind a shining trail, and then suddenly vanishing from sight. It is a shooting star, which flashes forth so suddenly.

Sometimes the fiery ball bursts with thunder-like noise, and afterward one finds on the earth's surface stone-like objects covered with a glaze, often weighing hundreds of pounds, which, whistling down from the air, have penetrated into the ground. Such phenomena are called meteorites. One must marvel at the speed with which they fly through the air. In one second they cover a distance of 80–100 kilometers, roughly the distance from Nuremberg to Bamberg, and thus fly much faster than the fastest cannonball. This sounds rather ominous, when one considers that meteorites are not soft snowballs, but very hard masses of iron, nickel, cobalt, and other minerals, which become white-hot on their whistling flight through the atmosphere. If one imagines a hailstorm of such glowing stones, one can picture the most dreadful consequences.

Meteors are fragments of comets, that is, shattered celestial bodies composed of millions and myriads of smaller and larger stones and an immense amount of meteoric dust, whose paths are highly irregular, often greatly altered by violent internal upheavals. Comets consist of a head and a tail; the head itself contains countless meteorites. The diameter of these cometary nuclei is usually immense; that of the head of the comet of 1811 alone measured 140,000 miles, about 25 times the diameter of the earth. And these comets rush through space at a speed of 73 miles per second, covering in one second a distance from Lake Constance to Berlin.

If the orbit of the earth were situated in such a way that it occasionally collided with a comet, that is, had to pass through a cloud of millions of fireballs, we would behold the magnificent but dangerous spectacle of a colossal meteor shower—provided we survived. For the part of the earth that came into contact with the comet would burst into flames, and all life upon it would be killed and

burned. A weak reflection of such a meteor fall is given by the regularly occurring showers on August 10 and November 12.

Humboldt and Bonpland observed in 1799 on the coast of Venezuela thousands of fireballs and meteors within four hours. Humboldt wrote: "It was, right at the start of the phenomenon, that not a part of the sky as large as three times the moon's diameter was without being swarmed every instant by fireballs and meteors." A collision with a comet would thus, in appearance and effect, surpass the most terrible drumfire at the Somme. It is understandable that people are struck with fear at the appearance of a comet. In ancient and medieval times, people described with anxious care their dreadful appearance—whether they resembled flames with drawn swords, fiery dragons, or the like—and held them responsible for misfortunes of every kind. Pope Clement VII, at the appearance of the comet of 1533, pronounced a curse upon it, hoping thereby to turn its danger away from Christendom and onto the Turks. In all Catholic and Protestant churches, sermons on comets were preached, and bells rung—a custom which in part continues even today, though without understanding of the cause. As late as 1665 Duke Eberhard of Württemberg ordered three penitential sermons because of a comet. Fortunately, the possibility of a collision with Earth is very small.

In the far distance from the sun, a comet usually shows no tail. The closer it comes to the sun, the larger the tail grows. It increases visibly. The comet observed in 1680 by the astronomer Newton, within three days, produced a tail 30,000 miles long, which grew to 56 million miles. Sometimes such tails stretch across a third of the heavens. Occasionally the tail is curved, and since its middle part protrudes less strongly, it then appears as if the comet's head had two horns. Sometimes, too, one observes that a comet, as it nears the sun, splits into two comets.

If one now reads Daniel 8 and the cited passages of the Revelation of John, it is beyond doubt that these passages merely describe the appearance of a comet over Atlantis, its growth, and its collision with the earth, and the resulting terrible consequences. Daniel describes the appearance and growth of the comet as follows: it appeared on the horizon "before the water" (i.e. at the sea) and had "a curved tail with two horns, one higher than the other, and the higher grew at the last." The horns struck toward the west, south, and north—that is, they spread over these regions of the sky. The head faced east, as with the comet visible to us about ten years ago. Naturally, the comet's tail grew as it approached the sun and earth, and it covered part of the constellations ("beasts"). Apparently the comet split into two, or gained a growing twin (Daniel 8:5, 8). There was a dreadful collision with the earth. The "beast," that is, the comet's tail, rose up against the host of heaven, cast a portion of it and of the stars to the

earth, trampled them, and devastated the dwellings of the Æsir sanctuary on Atlantis (Daniel 8:5, 10–11). Revelation 6:12–17 confirms the same: the stars of heaven fell to the earth, as a fig tree casts its figs when shaken by a great wind (Rev. 6:13). "At the same time there was a solar eclipse (Rev. 6:12) and a great earthquake; the sky departed like a rolled-up scroll, and every mountain and island was moved from its place." A hail of meteorites and fire "fell upon the earth, and a third of the trees and all green grass were burned up" (Rev. 8:7). "A third of the sun, the moon, and the stars was struck, so that a third part of them was darkened, and the day did not shine for a third part of it, and the night likewise" (Rev. 8:12). That is, the intersection of the comet's path with Earth's orbit—and thus the terrible meteor shower—occurred during a solar eclipse, probably at the spring equinox, and lasted a third of the day and a third of the night, together about eight hours. Among all those who lived on earth—that is, the survivors on Atlantis—there was great lamentation (Rev. 8:13).

In Rev. 12 we find the same description. The comet is called the "dragon." "His tail drew down a third of the stars of heaven." "Michael[70] and his angels fought with the dragon and his angels" (Rev. 8:5, 7–9), and "the great dragon, the old serpent"—that is, the comet—was cast down to the earth, and his tail cast "a third of the stars to the earth." (H. Fischer, Weltwende, interprets these biblical passages as referring to the collapse of our former moon, Phöbus, and the capture of the present moon by Earth).

Naturally, the meteorite fall with its dreadful consequences did not extend only over the Idafield and Atlantis. Since during the eight hours of orbital contact and collision the Earth rotated, the same devastations of the world conflagration must have extended over a third of the Earth; hence the statement in Rev. 8:7 that a third of the trees and the grass were burned. Rev. 6:15 and 16 tells us that the kings on Atlantis and the great and wealthy and all the wise hid themselves in time in the clefts and rocks of the mountains (see also Isaiah 2:10 and 13). In the afflicted regions only few people will have found rescue.

Rev. 12 tells us of an Asen-queen, adorned with a radiant sun disc and a twelve-pointed crown. She fled from the comet-dragon, which hurled its weapon, i.e. its fireballs, at her. The Asin managed just in time to flee into a cave. "The earth covered her and swallowed the stream of fire which the dragon spewed out of his mouth." In the cave she gave life to a son, "who should shepherd all the heathen," i.e. the low-races, "with an iron rod"—thus a future Asen king (Baldur-Jesus; Rev. 12).

[70] In the secret language of the Bible, Michael means: Saturn.

The Asen son born in the cave (the sun god Mithras, Dionysus, Zeus, Adonis, Hermes, Jesus, Horus) is also reported in Egyptian, Persian, and Greek divine lore. In the cult of Dionysus, an image of the child born in a cave from a divine virgin mother (see the birth story of Jesus) was carried in procession. The story of Lot, how he hid with his daughters in a cave from the rain of fire, and of Elijah, who was in a cave on Horeb when "the fire passed by," are probably only variations of this ancient historical account. Elijah, who is clothed with Wodan's mantle, who kindles the sacrifice on Mount Carmel with a lightning bolt, and ascends to heaven with Thor's fiery chariot, is altogether an Aryan saga figure and is very likely that Asen son born in the cave. His name Elijah (Helios, sun god) already points to it.

Now, orthodox-unscientific prejudice may indeed be tempted to consider my interpretation of the cited Bible passages as incorrect. But what then, if we succeed in proving that far older historical reports and sagas testify to the same things as the Bible? A mere coincidence cannot be assumed. Rather, it must be considered certain that all these traditions tell of one and the same tremendous catastrophe, of the world conflagration.

Greek mythology tells of the world conflagration in the story of Phaethon. The youth Phaethon (Wodan?) once had permission from his father Helios = Elia = the bright, the fair one, to drive the sun chariot. But the horses of the sun (meteorites) ran away from him and set everything on Earth aflame.

The following passage in Ovid's Metamorphoses (Book 2, verse 40) also refers to the world conflagration on Atlantis:

"Then first the hosts of Negroes blackened With blood that boiled and burst their pores; Then Libya's fields became Sahara, Where every drop of moisture burned away."

When Solon recounted the Phaethon story to the Egyptian priests, they taught him that the true core of it was the changed motion of the celestial bodies orbiting the Earth[71] and the destruction of all earthly things by a great fire. This points to the astronomical likelihood that the comet-dragon causing the world conflagration had been thrown from its orbit by an ill-fated constellation of stars and poured its fiery rain upon the Earth—according to the writings of the Egyptian priests about 13,500 years ago. Records of Central American priests

[71] Or: a change in the position of the Earth's axis—Blavatsky, in her "Secret Doctrine," from ancient Aryan records of Atlantean-Egyptian-Indian initiates, demonstrates the periodically recurring change in the position of the Earth's axis and the astronomical and geological consequences thereby produced for the Earth.

give the third world-age as that of fire. At its end the god of fire looked down upon the Earth to destroy it; a single human couple saved themselves in a cave.

Without doubt, the following passage in the Edda (Völuspá) also refers to the world conflagration and meteorite hail:

"The sun knew not where her seat she had, The moon knew not what might he had, The stars knew not where their stations were."

The Avesta of the Zentarans also points, like Rev. 12:7-9, to a battle between celestial bodies and comets. It also tells of falling stars at a lake Vourukasa, which plummet from the sky to Earth.

The stones falling from the sky, mostly charred black, were long venerated as holy stones. Two centuries before Christ, the Romans brought from the temple of Cybele—that is, the woman who, according to Greek legend, was saved during the rain of fire—a black stone which was divinely worshipped, amid great festivities. It was said of the stone that it had fallen from the sky and was the image of Cybele. The veneration of such holy meteor stones is a custom of antiquity. The sacred black stone in the Kaaba at Mecca, which allegedly an "angel" brought from heaven and which is worshipped by all Mohammedans, is also probably a meteor stone that fell during the world conflagration. We find the world-conflagration-causing comet again in Dan. 2:35 in the stone "that filled the whole world," i.e. the comet shattered all culture on Atlantis.

The biblical report of the rescue of the Asen queen from the comet-dragon is also found in old legends. According to ancient American writings—much older than Revelation—a single human couple saved themselves in a cave. The Younger Edda carries a similar message: while the world perished in the flames of Surtur, two humans kept themselves alive; Lifthasir ("Life-lover") and a woman ("Life"). They hid in the forest Hoddmímir. Both became the ancestral parents of the new humanity[72].

According to Greek mythology, Rhea fled from Kronos with her newborn child Zeus into a grotto of Mount Dikte, after he had swallowed his five elder sons, i.e. the comet devoured the stars, and the Asen daughter fled from him into a cave. The boy was there nursed by a goat Amalthea. This appears again in the goat Heidrun of the Edda and in the she-wolf that suckled the twins of Rhea Silvia.

[72] According to Joh. Minkwitz: The Temple. The Mythologies of the most excellent civilized peoples. Leipzig.

The newborn child Zeus of the Asen is the Indian god Indra, the sun god Osiris of the Egyptians, and the founder of the city of Rome.

The Asen queen mentioned in the Bible saved herself into the cave at the Well of Urðr, where she lived from the "Tree of Life," i.e. the tree Yggdrasil, according to Indian legend a fig tree, which, through the vapors rising from the warm well of Urðr, escaped destruction by the heat of the world conflagration.

Now some questions. How is it that the traditions of the ancient civilized peoples and the splendid description in the Bible of the world conflagration on Atlantis agree so strikingly? Should the centuries- and millennia-older Germanic, Indian, Mexican, Egyptian, Babylonian, and Greek traditions have been copied from the Bible? That is, of course, excluded. Only the single assumption remains, which becomes a certainty, that the cited Bible passages are more or less faithful historical traditions of the world-conflagration catastrophe. In fact, the ancient Aryan-Atlantean historical account underlying the Revelation of John was falsified by the Evangelist St. John on Patmos—that is, by the Jewish Kabbalist John—into a prophecy and revelation (see chapter 30). Presumably, the Aryan-Atlantean chronicler, likely a Sumerian-Atlantean priest, never dreamed that his historical-astronomical account, which was found by the Assyriologist Schmidt on a cuneiform clay tablet, would ludicrously be read as a divine revelation and epistle on St. Michael's Day from the pulpits, and reshaped into a prophecy of coming dreadful conditions, which has needlessly thrown countless people into fear and horror, and not a few into religious madness.

For theologians and teachers of all schools, the necessity now arises to undertake a thorough examination of these questions immediately, if they do not wish to expose themselves to the reproach of supporting a literary forgery and a conscienceless fraud against our people[73].

[73] See Hans Lienhardt: A gigantic crime against the German people and the "International Serious Bible Researchers". Großdeutscher Verlag, Weißenburg i. B.

# Chapter 24

## The Economic Development of Atlantis and the Four Kingdoms of Daniel (Daniel 2:32–32)

I am of the opinion that the Germanic peoples, upon their migration to Atlantis, already brought with them a certain degree of culture. This is indicated by the ring-shaped construction of their sanctuary.

If one considers the evidence that humans already lived in the Tertiary period—before the dreadful glaciation of the Earth—together with animals of the Tertiary period which became completely extinct during the Ice Age, such as mammoths and mastodons[74], then it is obvious that the culture of the Aesir goes back a vast period of time, perhaps several hundred thousand years.

Professor Otto Hauser, in his research in southern France, discovered a circular sanctuary which he dated back 30,000 years[75], erected according to similar architectural and astronomical principles as the sacred circles of Atlantis.

Since H. Fischer very convincingly argues that already before the fall of the former moon onto the Earth—that is, already in the Tertiary period—human culture existed, and since O. Hauser's finds in the Vézère Valley date back to the time of the great flood caused by the former moon's belt, the age of that sanctuary must be considered enormously old, and the place of origin of those ring-shaped structures should be taken to be Europe.

That cultural development on Atlantis advanced extraordinarily rapidly in comparison with that of northern and central Europe was favored by various circumstances:

The virgin, exceedingly fertile soil of Atlantis, with its mild climate of eternal spring, gave mankind fruits and herbs of every kind with little labor. In the old European homeland, the Germanic man had to rely more on his own work. As a free man among free men he did not perform slave labor; but on Atlantis, as in Egypt, there stood at his disposal an army of slaves for the execution of his cultural ideas. The northern regions showed a relative poverty

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[74] See Gronau: Amerika, Vol. I.
[75] O. Hauser: Der Mensch vor 100,000 Jahren. Leipzig, 1917, Brockhaus. – The same: La Mésique. Leipzig, 1916, Veit & Co.

of useful metals, whereas Atlantis possessed a tremendous natural wealth in metals, ores, and stones of every kind.

For the Aesir on Atlantis, after their migration, there came a blessed time. Their activity was accompanied by great cultural progress, marked by the knowledge and use of metals and stones, without which human culture is simply impossible. Depending on the knowledge and processing of these, one distinguishes four ages on Atlantis: a golden, a silver, a bronze, and an iron age (Dan. 2:32).

Just as Central and South America have been distinguished since ancient times by their great wealth of gold, so too was there a natural abundance of gold on Atlantis.

Genesis 2:11–12 testifies that in the river Pison, which watered the Idafield, fine gold was found. This easily obtained placer gold may at first have given the Atlantean Aesir the impulse for gold working. Naturally, they followed the river streams and searched for gold in the mountains themselves, and in so doing discovered the minerals nephrite, jadeite, and obsidian—so extraordinarily important for the Stone Age[76]. These stones were used for the making of tools in the Stone Age and are found in every part of the world to which the Atlantean Viking ships penetrated. Razor-sharp obsidian knives were still used by the Mexican priests at the time of the conquest of Mexico, according to ancient custom, for their sacrifices. Since various stone tools found in European Stone Age graves are made from rock that points to Mexico and Atlantis as their land of origin, it may be assumed that even in the early Stone Age Atlantis already engaged in industry and trade in stone tools. The Atlanteans also obtained material from Rapa Nui, whose gigantic stone pillars with the long-faced images carved upon them point to the Aryan Atlanteans and their gigantic prehistoric ancestors.

It is reasonable to assume that humans first extracted and worked those metals that occurred in pure form. With the richness of the South American, Central American, and Atlantean mountains in silver veins, mining of silver seems soon to have begun alongside that of gold. All reports about Atlantis speak of the tremendous wealth of the land in gold, silver, and precious stones, and of great treasures of gold and silver in the royal fortress of Asgard (see chapter 16).

[76] Much: The Homeland of the Indo-Europeans. Jena, 1904, at Tostenoble.

It is worth considering whether the great gold wealth of prehistoric Germany, praised by Professor Kossinna in various publications, might not in some way be connected with Atlantis and its world trade.

A great leap forward in the cultural life of Atlantis occurred with the discovery of copper ores. Copper occurs in America, at Lake Ontario, in massive blocks weighing hundreds of pounds. In ancient, abandoned mining tunnels at Lake Ontario, blocks of copper were found, dug out by miners and then suddenly abandoned, presumably at the time of the downfall of Atlantis. Such copper was likely first worked into the copper tools found in massive numbers among the mound-builders of the Mississippi valley, which make it necessary to assume a Copper Age for the lands of the Mississippi valley and for Atlantis, which were surely closely connected at the time[77]. The extraction and working of copper belongs still to the later Bronze Age.

The discovery of bronze, a mixture of copper and tin, had an immense influence on culture. According to Plato's account of Atlantis, the wealth of the Aesir in bronze must have been enormous, otherwise it would not have been possible for them to cover their fortress walls with bronze plates. The Egyptian priests told Solon that the island of Atlantis supplied everything needed for life that mining could offer in pure or worked ores, including especially a kind of brass that was mined in many places on the island and was valued by the Aesir next to gold above all else. Their bronze had a fiery color, hence the enthusiastic reports of the ancients about the shining golden gates and walls "of the holy city of God." References to the "golden" shining city of God are also found in Ezek. 27:10–11, Zech. 9:2, Rev. 17:4, 18; 18:16; 21:18. The weapons and shields of the Aryan armies were likewise of bronze. Of the working of ores under the rule of the Aesir, the Edda (The Seeress's Vision) tells us:

*"The Aesir met together on the Idafield,*
*High they built hall and sacred shrine.*
*They forged forges and fashioned ores,*
*Shaped tongs and wrought fair tools."*

The priests at Sais also told Solon that foreign lands supplied many ores to the Atlantean state. The invention of bronze made possible a rich cultural life and the building of trading ships. A great merchant fleet arose, and a lively commerce brought ores from all countries into the industrially and commercially flourishing Babylon "in the midst of the sea." The numerous ancient gold mines (about 60,000) found in the gold land of Ophir in Southeast Africa were very likely already opened by Atlantean entrepreneurs. Frobenius demonstrates that

[77] Gronau: America, Vol. I, page 30 and following.

Atlantis also had trade connections with West Africa (Senegambia and Nigeria), and that the great light-skinned Yoruba clans of the holy city of Ife are likely negroized remnants of an Atlantean colonial population[78]. Schliemann's finds also prove Atlantean trade.

Industry on Atlantis took on a modern appearance and a highly contemporary-seeming development through the discovery of iron. On Atlantis and in its colonies the use of iron began very early. The invention and utilization of iron is of such far-reaching importance for the development of culture that it was given the Gothic-Indo-European name Aias-Eisen, which strikingly recalls the Aesir. The Egyptian priests tell Solon nothing of the use of iron on Atlantis, but Ovid in his Metamorphoses, which preserves the ancient traditions of antiquity, speaks of the golden, silver, bronze (copper), and iron ages. The biblical accounts, which refer to Atlantis and stem from the Atlantean era, already use the word "iron," e.g. Rev. 19:15; 12:5. Thus the use of iron was already known on Atlantis about 12,000 years ago. The speed of cultural development varies in every continent and in every land, depending on circumstances and conditions.

If therefore the working of iron was already known on Atlantis, it is not surprising that iron was used in Egypt as early as the time of the first dynasties. The Atlanteans also carried the knowledge of iron to other lands; in China, already 4,000 years ago, near the city of Jiang'anfu, a pagoda of iron weighing about a million kilograms was erected. In India[79], cast steel was known as early as 3000 B.C., and as early as 900 B.C. stainless iron was known there. In Palestine, hot-air furnaces for the production of iron were discovered, and excavations in Mesopotamia and Egypt brought to light iron tools from the deepest cultural layers. According to the biblical reports, pre-Jewish Canaan was already very rich in iron and iron ores[80].

With the discovery of metals, Atlantean industry and culture reached a high point of development, which in many respects matched, if not even surpassed, our own in the present. This can be seen from the remnants of Atlantean culture among the Aztecs, Toltecs, Mayas, and Incas, among the Babylonians and Egyptians.

The Aryan builders of the Cheops pyramid, which according to Bunsen is 20,000 years old, possessed a thorough and admirable knowledge of statics and mechanics. In the calculation of its plans, the number Pi was undoubtedly

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[78] Frobenius: Und Afrika sprach, Vol. I.
[79] Krämer: Weltall und Menschheit, Vol. 5, p. 108 ff. Vienna, Back.
[80] Frdr. Döllinger: Baldur and Bible, chap. 4.

employed. Relationships of the pyramid to the solar year and to the precession of the equinoxes are unmistakable.

The ancient Egyptians were already familiar with the laws of the electric spark and the conduction of electricity. In Egyptian temples copper wires were discovered that undoubtedly served this purpose. An inscription found states that 100-foot high masts clad with copper were erected in front of the temples to catch lightning. Obelisks and copper caps also served this purpose.

The construction of the artificial Lake Moeris (circumference 75 kilometers, surface area 175 square kilometers, depth 50 fathoms) was achieved by means of physical knowledge or mechanical tools of which we today can form no conception.

The Egyptians also possessed chemical knowledge that our modern, highly developed chemistry has not yet been able to unravel despite all its ingenuity. Unmatched to this day is ancient Egyptian color chemistry.

As early as 1600 B.C., powder and paper manufacture were known in Egypt. (The manufacture of paper was also known to the Central American civilizations.) The aqueduct that Solomon (?) had built for the supply of Jerusalem (Thron. 30–32) according to unknown hydraulic laws is one of the greatest technical achievements of all time[81].

In the deepest cultural layers of Mycenae, which unquestionably stem from Atlantean times, glass has also been found. In Peru, the presence of the cross in all forms and in the minor arts, on textiles, and in ceramics is striking. From Peru, the cross motif radiates outward over South America. Popular ornaments of the Indians were crosses, doves, and fish. Amphora-like urns repeatedly show the dove with the cross (example in the Frankfurt Museum of Ethnology). (Alois Heim: Kreuze, Hakenkreuz und urmotivische Wirbelornamente in Amerika. Vienna, 1891. – P. Saintyve: On the Cross among the Mound-builders, the Gaspé Indians, the Dakotas, Ojibwas, Navajos, and Californian tribes.)

Silk and cotton fabrics are found in Peruvian burial chambers as in Egypt. – The principal god of the Peruvians, according to Indian accounts, had come from an overseas land and was said to be a tall, gaunt figure with a long beard.

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[81] Also Krämer: Weltall und Menschheit, Vol. V.

What we praise as great achievements of modern culture is in many cases nothing more than a repetition of ancient Aryan inventions, the knowledge of which, however, was limited to a small circle of the knowing within the Aryan ruling people, and which, with their extermination in the great Aryan Bartholomew's Night (see chapters 27–29), was for the most part lost.

If one considers the exceedingly great similarity shown by the highly developed prehistoric cultures in Europe, Egypt, Asia, and America, one comes to the conclusion that they all owed their existence to the same race—the Aryo-Germanic—and that, given the similarity of the prehistoric Aryans and their still considerable racial purity, one must assume a uniform Aryan prehistoric culture extending over the whole world.

As evidence: among the ancient mound-builders of the Mississippi valley there exists a most peculiar religious structure, described in detail in Gronau: Amerika[82] (fig. 34). On the so-called Serpent Mound in Ohio, there is found a gigantic, 313-meter-long, many-coiled serpent made of stones, clay, and ash, with a 23-meter-wide open jaw, about to swallow a huge egg 40 meters long and 18 meters wide, a ring-shaped bulge made of the same material. This is the pictorial representation of the ancient Aryan belief that the sun of the North is drawn down into the underworld by a great dragon and held captive there for three months during the winter. In exactly the same way, the Egyptian god Knuph was shaped and depicted in hieroglyphs. According to Egyptian myth, the egg signified the world-egg, which came forth from the mouth of the serpent (the god Knuph) and from which all things originated. That artistic and plastic, exceedingly strange-looking representation on the Serpent Mound in Ohio must with certainty be designated as the older, and the Egyptian as the younger. Both representations show that America and Egypt were already in cultural relations in the darkness of prehistory, and indeed through Atlantis. In Argyleshire (England) such a serpent mound was also found.

Cultural history of the Incas tells us strange things. Fortresses have been found among them, built of gigantic stones weighing up to 14,000 kilograms. The transport of these immense masses of weight to the building site remains unexplained to this day. Even for modern engineers it is a riddle how the monoliths, weighing 200 tons and undoubtedly stemming from Atlantean times, could have been transported 40–50 miles and erected in the sun temples at Lake Titicaca[83]. Presumably, the Aesir were acquainted with the suspension of gravity. Only thus could the erection of the gigantic rocking stones in Chile, Peru, and Austria[84] be satisfactorily explained. Perhaps also these constructions

[82] Gronau: Amerika, Vol. I, p. 39.
[83] Gronau: Amerika, Vol. I, p. 82 ff.
[84] Guido von List: Deutsch-Mythologische Landschaftsbilder

were the works of gigantic pre-humans, of whom the Bible, in agreement with Aryan sacred writings, speaks.

Figure 34: The sacred, man-made serpent mound at Adams County, Ohio.

It is natural that the Atlanteans also knew and processed the sulfur and saltpeter found in large quantities in volcanic regions, as well as the petroleum

that emerged there. The dye industry of the Atlantean colony Egypt, which far surpassed ours in beauty and durability of colors, especially produced cinnabar red, which required sulfur and mercury for its manufacture. Sulfuric and nitric acid must also have been used in the chemical industry of the Atlanteans. Since already the ancient Egyptians and Chinese used powder, a mixture of sulfur, saltpeter, and coal, as well as a kind of Greek fire for fireworks purposes, it may be assumed that their knowledge originated from the Aryan motherland Atlantis. It can therefore be asserted with a high degree of probability that the Aesir already knew and applied powder[85]. Only in this way is it understandable what the historical account of Atlantis strangely communicates to us in various passages of the Revelation of John. According to Rev. 9:14–21, the Aesir possessed a kind of cannon, three of them in the form of horses and serpents (cf. the fire serpents of the Middle Ages and the serpents of Moses). "Out of their mouths went fire and sulfur and smoke," which killed a third of the low races and caused great destruction. Without doubt, the Aesir employed the secret of powder production against the human-animals, who were far more numerous. Chapter 20:9 reports that when hosts from all directions of the heavens attacked the camp of the "saints" and the "beloved city of God," the Aesir caused fire to fall from the mountain of God and consume the heathens. The low races, too, probably came into possession of the secret—through the treacherous priests—and used it against the "saints of God," the Aryans on Atlantis (Rev. 13:13). Rev. 9:1–11 also seems to describe these cannons. (Cf. also Psalm 46:10.)

All the sagas of antiquity are more or less faithful historical memories. If the mythology of the ancient civilized peoples reports that a god (Thor, Zeus, Jupiter, Indra, etc.) carries the lightning in his hand, this saga may be based on the historical fact that one of the Atlantean kings (Thor) knew the secret of the cannons and used them in the struggle against heathendom.

All connoisseurs of ancient Egyptian culture confirm that it appeared, as it were, fully formed in Egypt. This can only be explained by the fact that Egypt was a colony of the Germanic Atlanteans, who transplanted their flourishing culture there, just as the English transplanted the new Germanic culture to Australia.

In the years 1851–54, drilling attempts were made at Memphis and Heliopolis, and at a depth of 20–25 meters bones, bricks, pottery, etc., were found, whose age was estimated at 18,000 to 40,000 years. Diogenes Laertius sets the Egyptian astronomical calculations back 48,863 years, and Martianus Capella wrote that the Egyptians had studied astronomy for over 40,000 years. Furthermore, Bohuslän picture-writings (Wendrin: Das entdeckte Paradies, p.

[85] See W. Scott-Elliot: Atlantis, p. 76. Leipzig, 1903, Grieben.

235) report that already 45,000 years ago Germans carried on lively sea traffic with Egypt.

If, then, Egyptian culture demonstrably shows such great age, how much higher must the age of the Atlantean motherland be valued; and if Egyptian culture had already attained such a high level—if in Egypt there was already knowledge of electricity, lightning rods, the preparation of oils of every kind, beer, soaps, glycerin oil, paper, glass, perfume—how high must the level of industrial technology in the motherland Atlantis itself have been!

If the anthropologist and racial researcher proves that the Germanic man is by nature a farmer and gardener, breeder of animals and plants, then it is credible what Plato says about the high development of agriculture and horticulture on Atlantis.

There flourished the breeding of domestic animals, especially the noble horse. Not in vain is Poseidon depicted as a god driving in a chariot drawn by horses. On a stadium in the "holy city" of the Atlantean lord and king, horse races took place according to Plato.

Various kinds of grain, especially maize, then the potato from Peru, as well as the banana, are likely a cultivation of the Atlantean Germans. The bananas seem to say something important for the solution of the Atlantean riddle; their cultivation to their present seedlessness certainly required long periods of time. Since they can only be propagated by cuttings, could they then have been transplanted from Africa to America? That is excluded, since at the discovery of America bananas were already found there, and Negroes are not plant breeders. The matter is the reverse: the banana was cultivated on Atlantis and from there introduced into the Atlantean colonies of America and Africa.

Thus on Atlantis were found our best crops, including potato, grapevine, banana, coconut, fruit trees and orange (the golden apples of the Hesperides). Atlantis had become the cultural garden of the ancient world and the mother of our culture.

Plato tells us that on Atlantis there was an admirable royal authority.

In this strange state on Atlantis there already existed in ancient times a script. It was a pictographic script, as in the Atlantean colonies Egypt, Sumeria, China, and Mexico. In the Mexican and Hittite picture-writing and in the manuscripts of the Mayas, we may still see remnants of that script. It is not excluded, however, that later also the runic script arose, for the invention of the runes is attributed in the Edda to Odin, when he hung wounded by the spear for

nine long nights upon the windy tree (Yggdrasil). Portuguese archaeological finds confirm that the report of the critical geographer Strabo of a pictographic script used in Spain over 6,000 years ago has a very high degree of probability.

According to the reports of the Egyptian priests, there existed on Atlantis a highly developed school system. Indian secret writings speak of great libraries on Atlantis. Writing was done on animal hides (Blavatsky II, 731).

According to the accounts of the Wieland saga (Richter: Götter und Helden. Leipzig, Brandstetter) and the corresponding Greek sagas, which agree with the Atlantean accounts in the Bible, the Aryan bearers of culture on Atlantis also knew the art of flight, namely gliding.

With the development of industry, trade and traffic kept equal pace. For this the location of the Aryan settlement was ideally suited. It lay literally—as the Bible says—"in the midst of the sea upon many waters" and "in the midst of the earth." Numerous waterways led "to the islands in the midst of the sea," to the "isles of the heathen," and to Central America, Europe, and Africa. A lively trade developed; raw products of all kinds poured into Atlantis, so richly favored by nature. The merchant fleet grew to gigantic size; 12,000 warships with a fleet admiral provided, according to Plato's report, for security on Atlantis, on the sea, and in distant lands. The two giant fleets found safe shelter in the three water-rings that encircled the Aesir city. In the harbors piled up the wealth of the merchant lords from all lands, and the giant city, which according to Plato's report was equipped with temples, palaces, harbors, shipyards, sacred groves, and institutions of learning of all kinds, surrounded by gleaming bronze walls, traversed by shining canals, and over-topped by the golden shining Aesir fortress, may in the adornment of its palm gardens have presented a magically beautiful picture, with the snow-covered giant mountains and burning volcanoes giving it a unique background. Its merchant fleet, according to ancient traditions and records, landed on the coasts of the Mediterranean, Africa, India, America, and Lemuria. A vivid, splendid description of the world-trading city on Atlantis, of its wealth, of its trade throughout the whole world, and of its merchant fleet is given in Ezekiel 27 and Rev. 18 and 21 and Isa. 41. Psalm 87 also refers to the Atlantean capital. It is strange that it has until now been overlooked that the biblical descriptions mentioned do not at all fit Tyre in Phoenicia or Babylon on the Euphrates. The reference to "the city in the midst of the sea" and "by the many islands," and the exceedingly rich commerce, can only refer to Babylon on Atlantis.

The falsifiers of those ancient geographical-historical reports were so careless as to leave standing precisely the passages most conclusive for Atlantis. If the Bohuslän picture-writings tell us that the Scandinavian Germans already

200,000 years ago possessed stately rowing ships built for 90 men, very strongly constructed, and with them in bold Viking voyages circumnavigated the whole earth (according to Wendrin), then we need no longer regard Plato's brilliant description as a product of poetic imagination. The Egyptian priests, supported by their ancient libraries, from which the Bible likely derives for the most part, communicated historical facts to him. Furthermore, the traditions of the Chaldeans and Central Americans agree in saying that white gods came to them from the sea (from Atlantis) and brought them culture.

The history of human development everywhere shows the same biological laws, and so too the history of Aryan settlements.

With the development of trade and industry, the culture of the Atlanteans took the same false direction as that of the Aryan states of the present.

States based on trade and industry carry within themselves the seed of decline, whereas agrarian states endure forever.

The craving for gold and wealth is ruinous. It leads to the striving for the domination of other lands and peoples, and thereby lays the foundation for unending struggles for world power and for race mixing. The recognition of the ruinous effect of gold runs like a red thread through the Nibelungen saga.

Atlantis too sought to expand its political power. According to Plato's account, and according to Isa. 41–42 and Rev. 27, Atlantis ruled over many other islands and parts of the mainland. Moreover, its power extended over Libya as far as Egypt, and in Europe as far as Italy and Sumeria. The Egyptian priests at Sais told Solon that Atlantis once attempted to subjugate prehistoric Greece. But this became the noble liberator for all the countries within the gates of the Mediterranean. Atlantis may have held a position similar to world-ruling Rome and sea-dominant England. It was thus the center for the whole world. Its threatening war fleet, with the lion and the eagle, dominated all the seas.

The influx of mixed-bloods and lower races from the colonies, along with the slave economy, necessarily brought about a deterioration of the Aryan race on Atlantis, as with all seafaring nations. And this circumstance, with the inevitability of natural law, shaped its further destiny—for the history of a people's race mixing is at the same time its political history.

# Chapter 25

## A Prehistoric Aryan-Atlantean World Culture

If one compares the culture of the various states of the Earth, one finds that everywhere it bears, more or less, a Germanic stamp. Germanic technology, art, and science have set forth on their triumphal march across the whole world and determine the pulse of the world's activity. Thus, in a certain sense and in many respects, one is justified in speaking of a Germanic world culture in the present.

But in an even higher degree, one may speak of a prehistoric Germanic-Atlantean world culture.

When one compares the culture and art of the ancient civilized peoples in America, the Near East, Egypt, Etruria, and Iberia, one finds—and this is confirmed by excavation results—that millennia before the culture of the ancient world known to us, there already existed a culture which bore unmistakable common features and pointed to a common cultural center, or rather to culture-bearers of the same, namely Aryan, race. The highest culture was always created only by Aryans; with the draining away of Aryan blood it too disappeared. On this point, all anthropologists have long been in agreement[86].

According to the statements of Fr. Röck in the Mitteilungen der anthropologischen Gesellschaft in Vienna, the calendars, star beliefs, and world-conceptions of the Toltecs show an unbroken connection of intellectual culture between West, Central, East, and South Asia on the one hand and ancient Mexico on the other.

The ancient architectural works found in Central America, Mexico, Yucatan, Honduras, Peru, Egypt, and Chaldea point to an extraordinarily great antiquity and bear the same features, the same style of construction, and the same artistic forms. "In several districts of Mexico, Yucatan, Honduras, Guatemala, Nicaragua (Central America), we find ruins which, in form and beauty, can proudly stand side by side with proud Thebes and glorious Persepolis, and which have comparable counterparts only in few regions of the old world." (Gronau: Amerika, Vol. I.)

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[86] The reader will find documentation among others in the relevant anthropological works of Dr. Woltmann, Gobineau, Otto Hauser, Penka, Much, Lanz-Liebenfels, and Wilser.

The decorations on some temples in Chichen Itza in Yucatan, which recall elephant heads, give rise to the conjecture that the buildings stand in connection with Indian ones, or else date from a time when the mammoth still lived in America. The same conclusion is suggested by prehistoric finds in North America.

Strangely enough, in the ancient buildings of the lowest cultural layers in Sumeria and Mycenae one finds the same Aryan-Nordic meander and spiral forms as in the ancient palace and temple ruins of the Americas. Everywhere the remains of colossal stepped pyramids point to the same idea that lay at their origin[87], and to their common model, the stepped "heavenly mountain" on Atlantis (figs. 8, 11, 12, 24, 27–31, 35–40). Moreover, the American pyramids are built according to the same canon of proportion as the Egyptian ones. The units of measure employed are the same. The temple in Palenque bears in various places the astronomical cross of the Egyptians and the Egyptian handle-cross (ankh), which the Egyptian gods carried in their hands and which was laid on the breast of the Egyptian dead. The cross is also found on the Atlantean statues of Easter Island, in Central Asia, and in pre-Christian Sweden (Blavatzky II, 58).

In 1923 several pyramids were newly discovered, a whole number together with stone sculptures on the Marietas Islands, and a 35-meter-high pyramid, a masterpiece of ancient architecture, near Mexico City, buried under a hill of volcanic ash. In the Mexican province of Sonora, in the middle of the primeval forest, a pyramid was found with a base circumference of 1,450 meters (= 14 hectares base area) and 50 meters in height. The pyramid, like the Egyptian, is clad with smoothed granite slabs. The pyramids in Egypt, Mexico, Yucatan, and Peru are even in the interior arrangement of their corridors and chambers alike. In British Honduras, Mitchell-Hedges found a pyramid 300 feet high amid a ruined city. Accompanied by the archaeologist Dr. Gann, the same explorer discovered in 1924 in the interior of British Honduras the ruins of an ancient city occupying an area of several square miles. Above the valley in which it lies rises a stone pyramid 3,000 feet high.

In the Inca empire obelisks were also found; among the Maya, metal bells.

Figures in the temple of Palenque even have an Indian appearance. Neither technically nor methodologically do the works of the Maya differ from those of the classical lands (Dr. Kaufmann: Amerika und Urchristentum, Munich).

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[87] See Dr. Hein: Das Geheimnis der großen Pyramide. Zeitz, 1921.

Hebrew and Aztec writing show similarities.

In the lowest cultural layers in Sumeria and Egypt tools of iron have been found. But since iron tools in these lands are demonstrably in use only in historical times, from where then came those tools in the lowest cultural layers? This remarkable fact points unmistakably to a vanished earlier culture which was suddenly and completely destroyed by some catastrophe, so that the culture of mankind had to be built up anew.

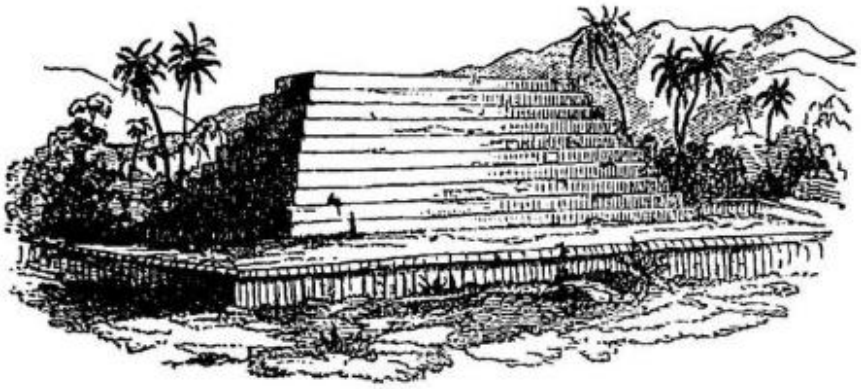

Figure 35: A tiered pyramid on a South Sea Island.

In the first cultural layers at Mycenae and in Asia Minor and Greece, colossal Cyclopean structures appear, strangely enough of the same layout as the Cyclopean constructions in Central America; and these Cyclopean buildings are made in a manner often inexplicable to the modern technician. Long before the Inca period, gigantic Cyclopean buildings were found in Peru, as in Mycenae. When the Incas advanced conquering into the high plain at Lake Titicaca, they were utterly astonished at the sight of the colossal buildings of Tiahuanaco; they could not explain by what technical means the erection of such magnificent monuments had been accomplished. The grandeur of the ruins of Tiahuanaco is made remarkable by the great number of monoliths. These are stones up to 12 meters long and weighing up to 400,000 kilograms, standing in regular intervals—reminding one of the ruins of Stonehenge[88].

It is likewise inexplicable to the modern technician how the builders of that unknown cultural people could use stones for their colossal buildings, some of which weigh 200,000 to 300,000 kilograms. One is involuntarily led to the

[88] Gronau: Amerika, Vol. I, p. 81.

conclusion that the technicians of that sunken world culture had succeeded in suspending gravity, and that they were acquainted with physical laws unknown to us.

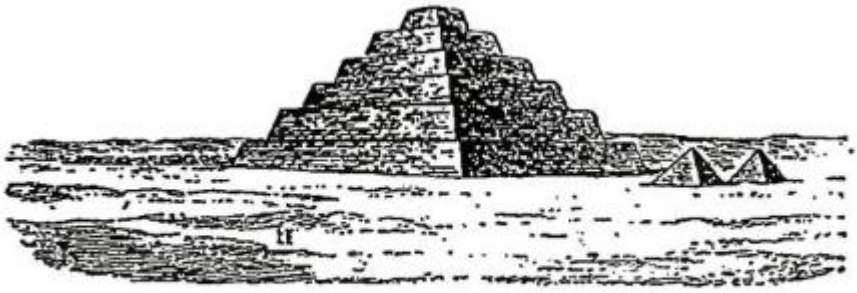

Figure 36: A tiered pyramid of the Sahara in Egypt from the Atlantean era.

This points to a culture that must have been wiped out by some catastrophe. Lübke[89] comes to the conclusion that ancient Germanic art, in the transition from the Stone Age to the Bronze Age, came to a violent and sudden end.

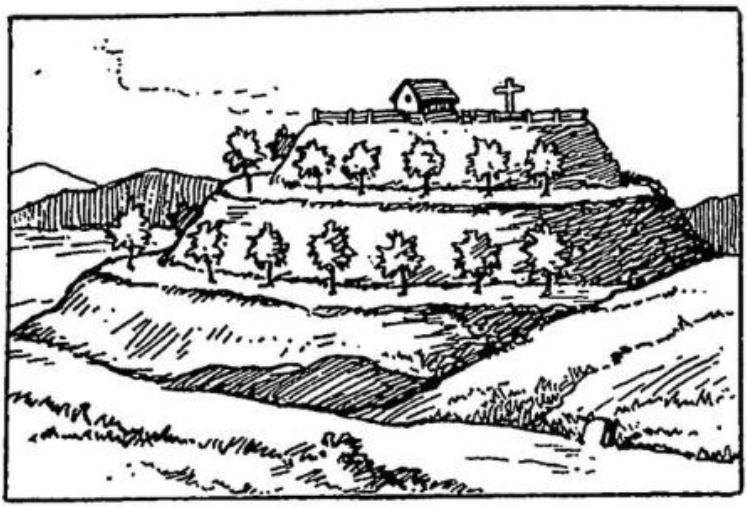

Figure 37: Ancient Germanic holy hilltop sanctuary at Obergänserndorf in Austria. A three-terraced stepped-hill pyramid.

[89] Lübke: Die Kunst des Altertums, p. 13. Stuttgart, 1904.

All the monuments of that ancient cultural period are covered with a picture-writing that has not yet been deciphered, which shows a striking similarity in Central America, in the Near East, and among the Sumerians. It is astonishing that 13 letters of the Maya alphabet display the clearest connections to 13 Egyptian hieroglyphs for the same letters, and that the language of the Mayas of Yucatan is one-third pure Greek. The picture-writings are attributed to the Mayas, Toltecs, Aztecs, Incas, the Hittites, and the Sumerians; but it is to be assumed that this strange picture-writing originated in the Atlantean cultural period, was adopted by the peoples named, and was only further developed by the Sumerians and Egyptians.

Figure 38: The enigma of Tegernsee. A holy hill of the Aryan-Atlantean era.

In the Mississippi, Missouri, and Ohio valleys there are found 13,000 so-called mound-builders[90], mostly artificial, sacred, terraced hills or step pyramids from the Copper Age, i.e. from the period of the Atlanteans. They show a strange similarity to the terraced sacred mountains erected in Germany during Atlantean times and to the Egyptian and German step pyramids (see figs. 36 and 37), and they are likewise equipped with underground passages and burial chambers like the Heavenly Mountain on Atlantis. Now, research into these mound-builders has shown that they go back to an extraordinarily remote time, perhaps 100,000 years and more, and that their builders must have

[90] Gronau: Amerika, Vol. I, p. 30.

suddenly abandoned them, probably as the result of a catastrophe that befell them. If one recalls that the downfall of Atlantis gave rise to an immense tidal wave that circled the entire globe, and that for weeks cloudbursts afflicted the Atlantic Ocean and the adjoining lands, then the conclusion lies close at hand that the undoubtedly Atlantean-Aryan colony in the plains of North America was destroyed in that catastrophe. Striking is the fact that after the discovery of America, among the Ohio and Dakota Indians there were people with reddish-brown hair and blue eyes—perhaps degenerate remnants of an Aryan-Atlantean colonist population. Survivals of the latter may also be the white-skinned giant Indians discovered in 1920 by Dr. Rice in the mountains at the sources of the Amazon, whose language is entirely different from that of other Indians.

Figure 39: The three-tiered holy mountain at Mousson in Eastern France.

Schliemann is said to have found art works from Atlantis during his excavations. That one truly has to reckon with a formerly existing very ancient culture is proven by the excavations of Sir Evans on Crete. The last cultural layer of the hill on which ancient Knossos lay, already containing beautifully colored pottery, he estimated at 9,000 years.

The history of Mycenae too recalls that catastrophe of Atlantis. Even before the cultural period known as the Mycenaean epoch, there is found a culture which cannot be attributed to the Greeks of antiquity, but to another people. Today we know this people: it was the Atlantean Aryans. “Extensive palace complexes of all kinds, richly adorned with wall paintings, unfold before

our eyes, the picture of a wondrous culture and an art full of keen observation of nature and great skill; some terrible catastrophe must have brought it suddenly to an end[91].” We know the latter: it was the downfall of Atlantis. “In these monuments, too, there appears a foreign element,” said Lübke, “which makes the question of the nationality of the people who produced that culture a highly controversial one.”

Figure 40: The pyramid of Stronegg in Lower Austria. A holy hill with a base area of 12,000 square meters, the largest pyramid construction in Europe, dating to the Atlantean-Aryan epoch. (Image from Guido von List's *Mythologische Landschaftsbilder*)

Most remarkable is the fact that the ancient palace ruins of Central America, with their meanders, coffer and staff ornaments, and the extremely picturesque appearance of their façades, involuntarily remind one of certain architectural monuments of the ancient Egyptians, Greeks, and Romans[92] (fig. 41). Highly striking is the completely identical construction of the Egyptian and Central American temple gates (fig. 41). Only in the middle of the year 1923 two temples were again discovered in a jungle on a Mexican island that look deceptively like ancient Egyptian temples. And among the ruins of Mitla was found the head of Isis. Decorations with column capitals in the temple ruins there are strikingly similar to those at Dendera in Egypt.

[91] Wilh. Lübke: Die Kunst des Altertums, p. 115. Stuttgart, 1904, Paul Neff.
[92] Gronau: Amerika, Vol. I, p. 465. Leipzig, Abel & Müller.

Yucatan is the Egypt of the ancient world. It contains more than forty giant cities with ruins of magnificent temples and palaces.

Here we are dealing with ancient Atlantean culture, which was presumably destroyed by the immense tidal wave arising at the downfall of Atlantis, just as the mound-builder culture was.

Even to the most unlearned man, the thought must arise here of the intimate connection of an ancient world culture, based on racial kinship and destroyed by a sudden catastrophe. Perhaps one circumstance may further be mentioned in this connection. At Lake Titicaca in Peru the conquering Incas found burial towers with niches and chambers in which corpses were deposited, grouped together in numbers from 20 to 100. Strangely, such towers are also to be found elsewhere—in Iberia, Sardinia, and Asia Minor. It is easy to see here the effort to bury the bodies of distinguished persons in a manner similar to that in the Heavenly Mountain on Atlantis.

Strange it is that all the buildings of that Aryan cultural period of prehistory point to sun worship, which was preserved in the cultus of the ancient cultures. In the Atlantean temples, according to Plato's report, there stood as symbols of the sun, gigantic sun disks of pure gold. Sun disks were also found in the ancient Egyptian, in the pre-Christian North German[93], and in the Central American temples (fig. 44). The ancient Aryan custom of setting up sun disks in the temple was adopted by the successors of the Atlantean culture-bearers in Central America. Cortés plundered from a Central American temple a golden sun disk the size of a wagon wheel.

For the undeniable connection of Atlanto-European culture with the Germanic in prehistoric times, the following facts also speak:

Both in America (for example at Lake Titicaca in the Inca state) and in Northern Europe in the land of the Germans there are found peculiar stone circles which were intended for astronomical observations and were constructed according to the prehistoric measure of length of the foot (16 feet = 4.616 meters). These stone circles are—as has long been demonstrated by specialists in the case of the stone circles of Stonehenge and Avebury in England and Odry near Danzig—a kind of stone calendar. Can anyone seriously believe that the identical construction of the stone circles in both hemispheres is mere coincidence?

[93] See Wigalois: Der Tempel von Rethra. Berlin.

At the conquest of Mexico an Aztec calendar stone was found, weighing 420 centners (c. 21,000 kilograms), now walled into the cathedral in Mexico. It divides the year into 18 months of 20 days each, with the addition of 5 intercalary days (16 × 20 + 23 + 22 = 365 days), and in accuracy is in no way inferior to the Julian and Gregorian calendars. How is it then, that the stone circles of Odry near Danzig, which originated at the end of the later Stone Age and at the beginning of the Bronze Age, show the same division of time[94] as that Mexican calendar stone? The prehistoric connection of the two cultures can hardly be denied!

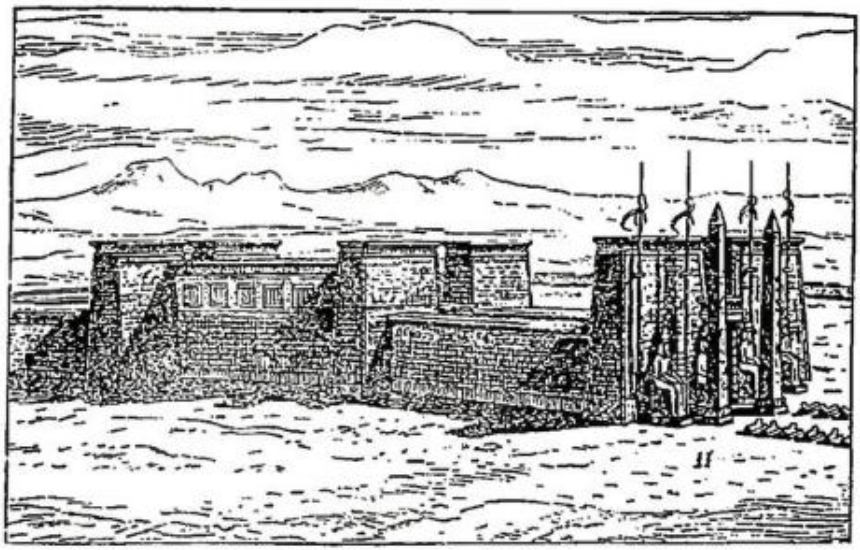

Figure 41: Egyptian temple.

Very likely, the enigmatic finds on Easter Island in the Pacific Ocean also stand in connection with the Atlantean question, and can probably only be explained through it and along with it.

Easter Island is without doubt a remnant of the sunken larger continent Lemuria, or of the kingdom of Rapa-nui. There too, as in the Inca state, are found immense cyclopean walls and terraces, piled up from stones often weighing several tons. Their purpose appears inexplicable, and even more puzzling is the manner in which the giant stones were brought from great distances and set into place. As with ancient Peruvian cyclopean buildings, the giant stones are not bound with mortar, but—resembling the temples of

[94] On the stone circles and the Aztec calendar stone see Kosmos 1913, issue 12; 1916, issue 7; 1921, issues 2 and 10; 1915, p. 203; and Gronau: Amerika, Vol. I.

Stonehenge—jointed and so cleverly fitted together that they lie tightly against each other and form a solid whole.

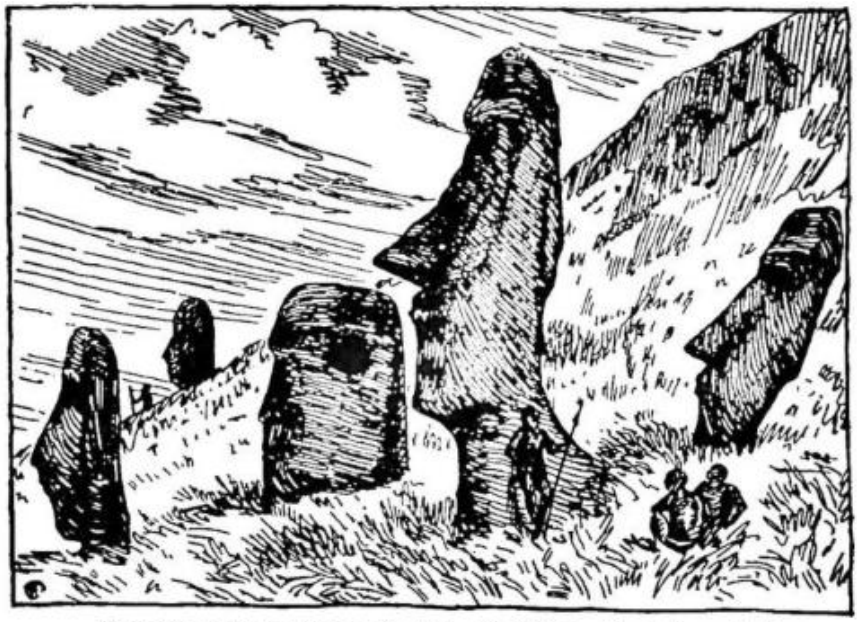

Figure 42: The giant statues (royal busts) of Easter Island. From Fischer, *Weltwenden*, page 143.

On the giant terraces, colossal statues weighing several hundred centners were erected in groups of four each. On average they are the height of a house; the largest is 80 feet high and still lies in the quarry. The long-faced statues have noble noses, well-rounded chins, and a refined type that recalls the Aryan, but in no way that of the Negro or Papuan. Very striking is the fact that the statues are adorned with the Aryan cross. How did this ancient Aryan symbol of unity come to be on these statues?

A colossal work of art was intended, but it was never completed. Of 500 statues, scarcely a third were erected; many still lie in the quarries, many are scattered across the island, as if their transport had suddenly been interrupted.

The walls and surfaces of the existing very strange, many-thousand-year-old structures, as well as the walls of the quarries, show peculiar hieroglyphs, wall paintings, and geometric drawings that point to a picture-writing which, as in prehistoric Europe and America, is undecipherable, and

which, like that culture, must have been a product of the same race—presumably the Aryan race that once ruled Atlantis.

Most curious of all is the following: faces sketched but not yet carved into the rock of the quarry, and half-finished or fully completed statues lying all around, bear witness to a terrible moment when sculptors and workers threw down their tools. What dreadful catastrophe broke in and unexpectedly halted this giant work? Presumably the sudden destruction of Atlantis, or of the mainland of which Easter Island was once a part, and whose great people, standing on a high cultural level, perished a ghastly death—save for a remnant that fled to the mountain peaks, the present Easter Island, and later died out.

If one wishes to answer the question of the origin and connections of that ancient culture suddenly interrupted by a strange catastrophe, anthropology must be consulted. This tells us, with the weight of natural law: equal culture and equal forms of art presuppose equal race. Accordingly, that sunken culture, with its sacred mountains, ring-walls, stone circles, monoliths, pyramids, terraced mountains, meanders, spirals, coffers, and staff ornaments, could only have been Aryan; and that inexplicable earliest culture undoubtedly dates from the time of the Atlantean Aryans, and was interrupted in its development by the downfall of Atlantis. The artistic forms, continued by the mixed peoples of America, the Near East, and Egypt, distorted and fossilized, still allow us to guess at the heights of that Aryan culture, which fill us with astonishment and admiration. And if the anthropologist establishes that the Egyptians depicted their gods (Aesir) with Aryan physique, if the Central American civilizations speak of "white," "bearded" men as bringers of their culture and if the Vedas describe the Indian gods as blond and blue-eyed, then there can be no doubt of the Germanic origin of the creators of Atlantean culture. This is also confirmed by the Bohuslän picture-writings.

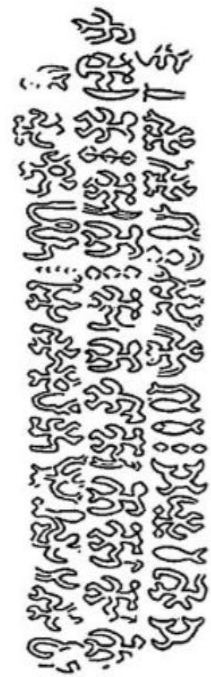

Figure 43: A section of a tablet from Easter Island. From Fischer, *Weltwenden*, page 144.

Our assertion of Aryan-Germanic culture on Atlantis and in the Atlantean colonies—particularly in Central America—receives additional support from the fact that after the discovery of America remnants of a white, Germanic population were seen and described. White "Indians" have been

observed more than once in South and Central America (also in Alaska). In 1924 the American research expedition of Marsh succeeded, on the Isthmus of Darien (Panama), in discovering a mysterious race of blond-haired and blue-eyed "Indians" with delicate white skin covered with fine white down, of which tales had been told for centuries, though until then its existence had not been proven. At the same time the expedition found traces of an ancient civilization. In these white "Indians" one may surely recognize remnants of the Aryan cultural race from Atlantis-America. What dreadful catastrophe must have swept over their people and their culture, annihilating all!

# Chapter 26

## The Expulsion from Paradise

All political events on Atlantis are the natural consequences of the rapidly increasing race mixing, which the ancient Atlanteans, in clear recognition of its people- and state-destroying effects, strictly—yet in vain—prohibited. (See the Indian racial laws of Manu and the racial laws of Joshua, Josh. 23:12–13, and the conclusion of the commandments.)

The biblical story of the expulsion from Paradise is likely a description of a historical event on Atlantis after the world fire. In that account (Gen. 2:22) the word "one of us" must be omitted. God does not say, Adam has become like "me," but like "one of us." Thus a plurality of equally ranked beings is meant.

"Like God" were only the white, radiant Aryans. They were the "children of God" (the Goths) of the Bible (Gen. 6:1–2), that is, beings of a higher kind. The "children of men" lived like animals, without any culture and without knowledge of it, ruled by animal drives and animal in behavior, appearance, and nature. The lowest peoples—the Africans and Australian Negroes, the pygmy peoples of Africa, and some Mongolian tribes—still recall those ape-like human animals. Instead of the high Aesir forehead, they had low foreheads with hair growing forward. Dark round eyes recalled the eyes of animals, their cannibalism the life of predators. They showed no trace of religion or culture. Their entire spiritual life was sunk in black darkness. To the Aesir, they naturally appeared as "animals." The Indian Aryans called the natives simply apes.

The low races are therefore in contrast to the Aryan children of God in the Bible referred to simply as "men" (Gen. 6) or in the Revelation of John as "beasts," "animals," and "heathens." To them—who were still without soul and sense, i.e. without reason and understanding, who had neither the flourishing appearance of the Aryans nor spiritual life—the Aryans imparted, through blood mixing, that which gradually raised them above the animal. To their own detriment, of course, for the resulting lower races are by natural law the mortal enemies of all higher things. The Edda depicts it as follows:

*"Then came three from the assembly, Mighty and gracious Aesir all;*
*They found on the shore, powerless, Ask and Embla, without fate.*
*They possessed not soul, nor sense, nor blood, Nor movement, nor blooming color.*
*Soul gave Odin, sense gave Hönir, Blood gave Lodur and blooming hue."*

(Edda, fragments, The Creation of Man)

This means: When the Aesir came from the Northland to Atlantis, they found along the seashores human-like creatures whom they called Ask and Embla. They brought them the blessings of culture, and through race mixing first made of them a type of human somewhat raised above the animal, with more beautiful face and skin color. One can, for example, precisely trace among the various Indian tribes of North and South America and among the Negro peoples of Africa the degree to which Aryan blood has entered them. The slave economy of the Aesir, common throughout antiquity, and the world trade of the great city made race mixing unavoidable.

Some of the mixed-bloods came to resemble the Aryans; they looked like "one of us." But they also considered themselves equal to the Aesir, mingling in the districts reserved for the Aesir alone, even entering the Aesir's garden, forbidden to the low races. Attempts to seduce or violate Aesir daughters were, despite strict racial laws, likely not uncommon. It also helped them that high-born women often debased themselves with lower races. They even dared to eat from the "Tree of Life," as if they belonged to the Aesir. Then God, the highest Aesir, thought to expel Adam and Eve—i.e. a mixed-blood named Adam and Eve, an Aesir daughter who "followed the lesser hand"—from Paradise. That is: a law was decreed forbidding all low races and mixed-bloods from entering Eden and Asgard, expelling even the women and children who had fallen "to the lesser hand." In the future, only those who bore "the sign of God" and of Aryan descent "on the forehead"—i.e. the Aryan swastika (Rev. 7:2–3)—were to dwell in Eden and Asgard. Whoever disobeyed was to be cast into the crater (Rev. 14:9–11). In Germany too, foreigners were forbidden under penalty of death to enter the sacred mountains.

To guard Asgard and Eden, a protective watch was set up. The Aesir Heimdall was the commander. The prohibition against mixed-bloods entering Asgard is also indicated in the Edda, Gylfaginning:

*"The frost giants and mountain giants (mixed-bloods) Would climb up into heaven,*
*If everyone could cross Bifröst who wished."*

Of Heimdall the Edda (Lokasenna) reports:

*"Be silent, Heimdall! To you was a wretched fate laid upon in ancient times,*
*When, with a wet back, you must stand each night To keep watch over*
*Valhalla."*

Of the guard, the Grimnismal says:

*"Five hundred and forty doors I know well in Valhalla;*
*Eight hundred Einherjar go forth at once from each,*
*When they must fight with Fenrir."*

(Edda, Grimnismal)

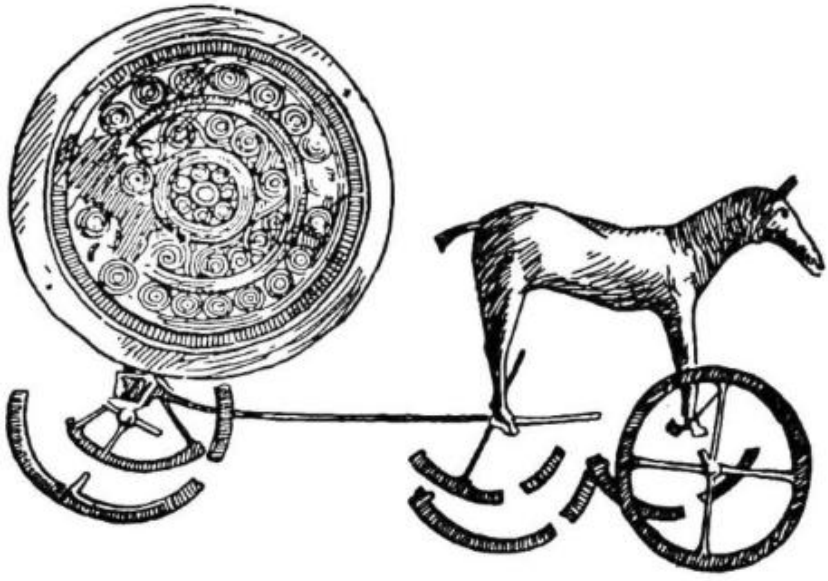

Figure 44: Nordic sun chariot with solar horse.

Given the great expenditure of men in the battles of the Aryans, it was necessary to adopt the same practice later employed by the Aryan world empires: the Atlantean government took its bodyguards from other Aryan lands or colonies, according to Ezekiel 27 from Persia, Lud, and Lydia, and especially from Arvad. But in so doing, they revealed to those peoples the secrets of their power and their treasures, which later led to devastating wars of those peoples against Atlantis itself. Here developed the same processes as, by natural law, later in the Roman Empire and as must also appear in England. At the entrances to Asgard, according to Rev. 9:14–20; 13:13, 9; 19, and Psalms 11 and 18, a

kind of cannon was set up, the operation of which was already described in the previous chapter. Uprisings of the lower races on Atlantis, according to the accounts of the Revelation of John and the laws of nature, were nothing unusual. Their leaders were, as always in the struggles of the low races against Germans, Aryanized mixed-bloods. Cf. also the Greek saga: the "War of the Titans."

According to the Bible, a special punishment was laid upon the fallen Aesir-daughter Eve: she was to "bring forth children in sorrow." For while childbirth in marriages of the same kind proceeds easily and without pain, in marriages of race mixing it is associated for the high-born woman with great dangers. In addition, the low-born man was to be the lord of the fallen Aesir-daughter; she was to be made the will-less subject of a heartless, sensual tyrant, his slave—whereas with the Aryan, who reveres woman as a higher being, she had been the equal "lady" and companion.

The low races were to "eat their bread in the sweat of their brow," that is, they were placed under heavier subjugation, forced again into slavery, and made to till the soil in the sweat of their brow for the Aryans. As for the beast-men, once it was recognized how dangerous their crossing with the Aryans had become, they were to be left in their animal state—that is, they were to eat earth again as before (earth-eating is a custom among some Indian and Negro tribes); they were further to crawl upon their bellies, that is, remain in the posture of the ape-like human-animal, which does not possess the noble upright gait of the Aryans. God—that is, the supreme Aesir—set enmity between them and the Aryans, since the Aryans' love for the animals and beast-men had been poorly repaid. One Aryan (Baldur) will crush the serpent's head, that is, exterminate the low races; but it will strike his heel, that is, animal blood will enter into the Aesir lineage and wound it.

According to the rock carvings of Bohuslän, the expulsion from Paradise referred to the expulsion of the Hebrews, a mixed people from Atlantis. This agrees with the research of the learned Nuremberg city librarian Ghillany (Ghillany: Die Menschenopfer bei den Hebräern, Nuremberg 1842). In this way it is also explained how they came into possession of the age-old reports from Atlantis preserved in the Bible, and of the biblical falsifications.

# Chapter 27

## The fall of Asgard on Atlantis

The Twilight of the Gods in the Edda and "the Thousand-Year Reign of God on Earth" according to Daniel, Ezekiel, and the Revelation of John

The Edda tells us about the fall of Asgard and the associated Twilight of the Gods (Ragnarök): The gods (Æsir), with Odin at their head, were the preservers of the universe. So long as they endured, the totality of all things remained. To protect themselves against Loki and the giants, they built walls around Asgard and guarded the Bifröst bridge (figs. 8 and 12) with vigilance. Loki's three children were burned and he himself was bound. But the downfall of Asgard could not be prevented: great wars raged throughout the world, heavy suffering struck mankind, poverty and fornication prevailed, and an age of wolves and axes came. The wolf Fenris broke free from a magic grotto and rushed everywhere with gaping jaws; he called the Midgard Serpent to battle against Asgard. Muspel's sons came riding forth from their world, and from the south came King Surtur. The sons of the fire-world advanced to the plain of Vigrid on the Ida-field, and the final battle with the Æsir began. Then Heimdall blew the Gjallarhorn, the Æsir awoke, armed themselves, and rode with the brave host of the Einherjar from the many hundreds of gates of Valhalla, fully armored, onto the field of battle, Odin at the head with golden spear and armor, in his hand the unfailing lance Gungnir. The Fenris-wolf hurled itself upon Thor; he was struck down by Surtur. All the Æsir, with the exception of Vidar and Vali, fell. Surtur poured fire over the earth and Asgard burned.

The Trojan legend tells something similar; it too was originally a report of the fall of Atlantis, later mingled with the later battles of the Greeks against Ilion (Troy).

The historical course of Asgard's fall and the downfall of the rule of the Æsir shaped itself, corresponding to the account of the Edda, in roughly the following way:

As indicated in the previous chapter, race symbiosis on Atlantis led to an ever-increasing mixing of races, which was further encouraged, as always, by the development of industry and trade in all industrial states of the world. According to Mendelian laws, the lower races multiplied rapidly, while the number of the Aesir dwindled. Their racial purity lessened, for animal blood had entered them when the serpent struck them in the heel. From the race mixing

arose violent men ("tyrants, giants, titans"), who sought to seize political power and with it the wealth of the state.

*"There is ferment among the giants:*
*The sound of the Gjallarhorn,*
*The ancient one, proclaims the end.*
*Loudly Heimdall blows, the horn is raised:*
*Odin whispers with Mimir's head.*
*Yggdrasil's trunk trembles,*
*The ancient tree groans; the giant breaks free.*
*All trembles in the underworld,*
*The bonds of Surt's kin are broken.*
*What is with the Æsir? What is with the elves?*
*Giant-home rages; the gods are in council.*
*Dwarves moan before stone doors,*
*The wise in the rock-face—know you yet more?"*

(Edda: The Seeress's Vision)

From the mouths of the mixed-bloods "came unclean spirits like frogs"—spirits of demons and darkness; "they spoke blasphemies against the Æsir and their holy name," against the ruling Aryan race, that is, against all "who dwell in heaven," and incited the proletariat against the possessing Aryan race (Rev. 13:6; 16:15). Thus the Æsir were continually entangled in wars against uprisings in the provinces. As always in world history, mixed-bloods were the leaders of the lowly Fenris-wolf, as for example Attila among the Huns. The Greek saga of the war of Zeus against the Titans and Giants is a historical memory of those battles of the Æsir on Atlantis with the mixed-bloods and beast-men.

With the race mixing grew the baser spirit of selfishness, sensual indulgence, mammonism, and fornication, as in every people exposed to bastardization—for the mixed-blood always inherits the bad qualities of his parents. The Æsir sought to stem the barbarization through wise laws. But the flood of disaster could no longer be held back, the rolling tide of race mixing no longer stopped.

*"Brothers will fight and bring each other death,*
*Brothers' sons break kinship;*
*Evil is the world, adultery dreadful,*
*None will spare the other."*

(Edda: The Seeress's Vision)

Already then, the racial and thus economic differences between classes were used to incite the people.

"Great beasts" and "false prophets," i.e. gifted, power-hungry mixed-bloods, worked in secret and openly against the state order, against monarchy and the social Aryan constitution, posed as supposed defenders of "human rights" and "universal human dignity," preached "equality" and general "freedom," and demanded the death of the Æsir and Aesir-folk, especially the death of the wise Æsir Baldur.

Mixed blood had also penetrated the royal families, corrupting their character, smothering the sense of solidarity with the Aesir-folk, extinguishing noble love of fatherland, and inflating ugly selfishness. This found particular expression in Loki, the high priest of Atlantis, who was married to a giantess, i.e. a descendant of mixed-blood, and had three mixed-blood children. Just as in this race-mixed state system everything stood in hostility to everything else, each caring only for himself without regard for the common good, so also did Loki, in treacherous betrayal of the fatherland, seek only to achieve his own ends—and these amounted to nothing less than the expulsion of the Æsir, the domination of the Atlantean state, and its transformation into a priest-state (church-state). With the cunning and deceit of the Vanir, he perceived that he could only achieve his plans if he leaned on the people, flattered them, and outwardly honored the democratic phrases of general equality and freedom. Loki was the first priest-democrat, and his ever-growing party flattered the basest instincts of the people, sought to weaken the defense of the fatherland, and incited the people against the princes (Edda: Lokasenna). The wise Baldur saw through the devilish game of the mixed-blood Loki and had him captured.

*"Bound I saw in the grove of springs The body of Loki, the crafty one. There sits Sigyn, his companion brings her Little comfort—know you yet more?"*

(Edda: The Seeress's Vision)

But the scattered seed of weeds sprouted; Loki's accomplices carried on his work. The Spartacist-communist poison ate ever deeper, and Fenris-wolf opened his jaws greedily at the Æsir, demanding the removal of kingship and the annihilation of the Æsir—the Aryan aristocracy and the bourgeoisie.

To the horror of the Æsir, Loki escaped from his bonds. Now the agitation against the heroic race began in earnest. The Æsir and Aryans, who—compared with the increasingly heathen state religion, which was accommodating itself to the low races—remained Aryan-minded, were

denounced as godless and irreligious, as people who through their free-religious outlook provoked the vengeance of heaven. To the proletarian slogans of "freedom and equality," "equal standing with the Aryans and Æsir," and "rule of the proletariat over the state," was added the ancient catchword of a selfish priestly caste and of a fanatically incited mob. In this way Loki won over the masses of the people. But with these alone he did not dare to attack the Æsir-rule, which was founded on a well-organized military power, and to seize world dominion. He sought allies who might overthrow for him the monarchy and its military power. Into the whole world he sent his messengers with glittering gold and dazzling offers.

Most of the auxiliaries he recruited from the East, from the Atlantean colonies in North Africa and in the Mediterranean countries, from which also part of the Atlantean mercenaries and Aryan bodyguard (Ezek. 27:10) had come, and from the South, i.e. from North and West Africa.

*"From the east comes Hrym, he lifts his shield;*
*In giant's wrath rages the serpent,*
*She lashes the waves; the eagle screams,*
*Tearing corpses; loosed is Naglfar.*
*From the north a keel sails: Hel's people draw near the land; Loki steers.*
*With the wolf comes the savage host;*
*Byleist's brother they bring with them.*
*From the south comes Surtur with searing flame;*
*From the gods' sword the sun shines.*
*Giantesses fall, rocks break;*
*To Hel men journey, the heavens burst."*

(Edda: The Seeress's Vision)

The war fleets in the colonies were incited to rebellion; Loki's sons and even their Aryan kin were won over against their own tribesmen, just as in Germany clerical treachery has ever played German against German. From all parts of the world, the false Atlantean pope assembled his hosts in order to seize Asgard into his hands.

The day of the Atlantean world war drew near. "The keels came from the east, a dragon rose from the sea"—that is, a mighty war fleet appeared on the roadstead of the Atlantean Babylon, likely also Viking ships with dragon-prows and dragon-sails. This was the signal for the rising of the lowly mountain peoples and of the proletariat. The alarmed Æsir, summoned by Heimdall's war-horn Gjallar, rushed to battle. The bridge Bifröst broke under the weight of the fighters; on the field of Vigrid the decisive battle was fought; the Æsir fell, save

only Odin's favorite son Vidar[95]. The gold-glittering, bronze-girded fortress of the Æsir was stormed; Surtur set it aflame; "heaven" caught fire, and in flames stood Troy, the city of spear-mighty Priam = Odin. The treasure chambers of King Priam, filled with gold and bronze, his countless herds of sheep, cattle, and horses, became booty for the plundering enemies. Whatever their swords reached was cut down. A terrible bloodbath followed throughout the city (a St. Bartholomew's night) and the land. Aryan children were dashed to pieces in the streets; Aryan maidens were handed out as spoil to the bestial war-hordes and proletarians; the leaders of the Aesir, so far as they remained alive, were bound in chains and fetters (Nahum 3:10). Whoever could flee, fled.

The Trojan legend reports the flight of an Aryan prince Aeneas (= ancestor of the Æsir) into the Ida mountains. The description in Ezekiel 12:11–16 corresponds. A teaching of the Brahmanic Buddhists also points to the downfall of Asgard and the gods: the gods do not remain forever, but after the passing of a certain great span of years, they perish with the world and sink back into the primal essence. According to ancient Indian writings, Atlanteans also fled into India under the leadership of great old adepts, one of whom was Vaivasvata Manu.[96]

Too late did the foolish masses (the blind Hödur), who had aided the Jesuit Loki, realize how blindly they had betrayed their fatherland. They received the just reward for their service as accomplices.

World history knows nothing new. Historical events, because they are the natural-law consequences of race-mixing, are always the same. Just as France in the Huguenot wars and in the Great French Revolution lost its best Aryan blood, so Atlantis in the world war and in the revolution about 12,500 years ago. Aryan rule was annihilated; the unscrupulous Loki triumphed, as Lenin and Trotsky did after the extermination of the Aryan stratum in Russia.

With rich plunder Loki's allies were rewarded, with lucrative state offices the leaders of the proletarians, and with Æsir-goods the priestly accomplices. The Æsir fortress was rebuilt. A new fortress and city and a "new temple," described in detail in Ezekiel 40–48, rose from the ashes.

Loki and his priestly accomplices seized power and established the Atlantean priest-state (church-state) about 3500 years after the world-fire and about 1000 years before the downfall of the mighty city in the midst of the sea. This tightly organized priest-state the Bible calls in Daniel 2:44: "But in the days of those kings shall the God of heaven set up a kingdom" (cf. Rev. 14:14).

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[95] Edda: Das Gesicht der Seherin. Edition by F. Genzmer. Jena, 1920, at Diederichs. Vol. II.
[96] Blavatzky: The Secret Doctrine, II, p. 443.

Revelation 20 calls this supposed kingdom of God "the thousand-year reign of God on earth," that is, on the Ida-field.

As with us and in Russia, the proletarians grew long faces when the rule of the "false prophets" began, so also on Atlantis. The priesthood ruled as dictator with absolute power and the bloodiest severity. According to Revelation 20, it bound the old serpent—that is, forced the low races back into their old state of servitude—and proceeded with the greatest ruthlessness against those who would not submit to the priest-state. Whoever opposed the priestly decrees was cast into Tartarus, "into the fiery pool," that is, simply hurled into the crater (Rev.).

Only through a reign of terror and through stupefying the people could the priests maintain their tyrannical rule. To distract the people from uprisings, they waged wars abroad and sought to subjugate the great settlements of the then cultural world, as Plato reports. To preserve their rule, the priests, who had previously beguiled the people with freedom and equality, now curtailed popular education. The priests themselves sat upon the thrones of the Æsir, and their supreme head, the Atlantean pope, allowed himself to be worshiped by the foolish crowd as a mighty "god."

The account of Ezekiel (Asaki-el) is clearly from an eyewitness. According to Ezekiel 1–4, he himself had visited Atlantis, had been led about there, and had also seen there the Atlantean priest-god (pope) seated upon the throne of Allfather (Ezek. 1:26–28). Ezekiel was to draw the new priest-city in brick (Ezek. 4:1) and go into the Atlantean colonies to summon them to loyalty.

The people, reared in ignorance and fear of monstrous gods, could hardly endure the iron fist of the Atlantean pope. As in the Roman church-state, uprising followed upon uprising, and in the end the priests were defeated with the very weapons with which they had destroyed the monarchy and the Aryan constitution. Leaders of the people called in foreign nations for aid, and once again the Ida-field saw the armies of the whole world assembled upon its flowering meadows around "the beloved city of God." "The heathen at the four corners of the earth" and "Gog and Magog" at the North and Baltic seas, as numerous as the sand of the sea, advanced "upon the breadth of the earth" and "surrounded the camp of the saints and the beloved city." Ezekiel 38–39 reports on the battles with Gog and Magog "in the midst of the earth" on the great day of Armageddon. According to Ezekiel 39, the foreigners must have suffered a dreadful defeat. According to Plato's account, even the ancient Athenians participated in the battle. Neither side could rejoice in victory, for both were overtaken—according to the unanimous reports of the ancients—by the destruction of Atlantis, and only few can have escaped the earthquake.

# Chapter 28

## The Atlantean State as a Predatory State

The people of Atlantis, that is, the resulting bastards of beast-men and children of the sun (Theos), of the low races and the Germans, "were evil from their youth." Through the influx of Germanic blood, intelligent red beasts emerged. While the German tends to turn less toward earthly goods and more toward spiritual things, with the low races it is the opposite. Thus, in the red Atlanto-American race—from which Judaism also stems—we find as the most prominent trait a lust for plunder, coupled with animal-like cruelty and complete lack of conscience.

When the Reds and other colored peoples seized power on Atlantis, the cultural state of Atlantis was turned into a predatory state—just as, in historical times, due to the predominance of dark blood, Carthage, Phoenicia, Rome, England, and France became so.

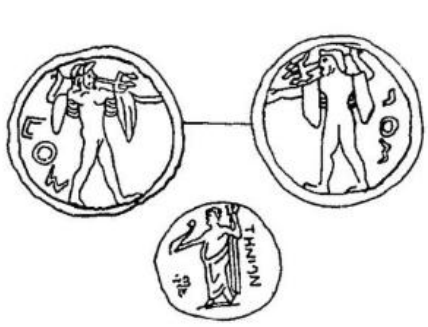

Figure 45: Images of the Atlantean sea-king Poseidon with his trident as shown on ancient coins.

Figure 46: King Poseidon with trident.

The priests of Sais told Plato that Atlantis had repeatedly carried out raids eastward, into Europe and into Greece. Irish legends tell that inhabitants of an island lying westward had also sorely oppressed Germany, but were

eventually defeated by them. Of the eastern Iberians, who boasted of a past 6000 years old, the Greek Strabo reports that they undertook the tremendous migration from the "end of the world" into Europe. This refers to the incursion of the red race into Europe.

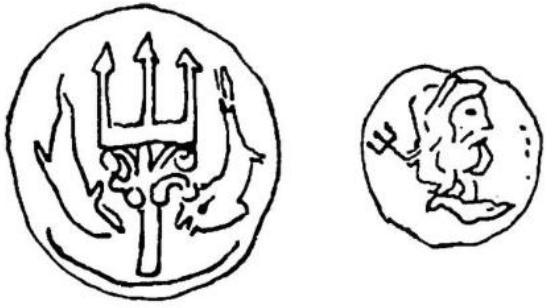

Figure 47: Poseidon, as symbolized by fish and tridents on ancient coins.

One of the Atlantean war-kings seems to have been Poseidon, of whom Greek legend speaks. His image is often found on ancient coins. That he reached everywhere on his daring sea voyages is proven by the fact that his war emblem, the trident, is found in all the lands of the Mediterranean, even in India and Mexico. Evidently he fought with the Reds against the Germans—Sven Hedin even found his sign at Lop Nor in Asia (figs. 45–48).

Figure 48: The various signs of the Atlantean–American tribes in their battles against the Eye (the Germans).

The immense ruins of cities in Central and South America and the mound-builders of North America tell us that America–Atlantis, in the far distant prehistoric age, possessed vast populations, mostly red (see Gronau: America). According to Plato, Atlantis alone had 60 million inhabitants before

its sinking. But it is also obvious, and a consequence of natural developmental conditions, that with the onset of overpopulation these masses were compelled to set themselves in motion, and flooded the continents of Africa, Asia, and Europe in wild predatory raids, undertaken with genuinely Indian cruelty.

For anyone who has learned to think even somewhat in terms of racial history, it is certain that the expeditions of these red hosts must have been raids and plundering expeditions of the worst kind, and that their leaders carried within them a higher percentage of Germanic blood than the great masses. Germanic mixed blood has always provided the leadership in the struggles of the low races against the Germans.

When the leaders of the Romans, Mongols, Huns, and Czechs are recalled, Otto Hauser (Politics and Race) notes that they were Germanic mixed-bloods.

Now E. Beta (The Earth and Our Ancestors) has, with great diligence and thoroughness, provided the proofs that indeed the Atlantean-Americans undertook devastating plundering expeditions into Africa, Asia, and Europe. The foreigners came partly from Tarschisch, which included Thule, Toltec land, Uphas, and Ophis (land marked by the sign of the serpent). In cuneiform it was called Amuru. The reddish, man-eating Mangbattu in Africa and other Negro tribes may still be considered descendants of these invaders. Egypt was repeatedly sorely afflicted by the red villains. Colored wall paintings in ancient Egyptian buildings depict the black-haired redskins with faithful coloring.

Some tribes of these red marauding hordes are found again today in the Jews and Gypsies. Ample proofs of this are provided by Gunnar Sungaard (The Jewish State Secret). Among Indians and Jews we find the same traits: the gypsy-like urge to wander, international sentiment, animal cruelty, aversion to physical labor, inclination and tendency toward theft, robbery, and murder (50 percent of all criminals in New York are Jews), dishonesty in trade, immorality, cannibalism. (For details, see Sungaard: The Jewish State Secret.)

According to Beta, a massive army, including Negroes and Asians, set forth from North Africa across Italy—at that time still connected to Africa before the flood caused by the capture of the present moon—into Germany, which then encompassed all of Europe. Burned forests and towns announced that the wild host of Aztec-Atlanteans was on the warpath. Beta still attributes the treeless places in Italy to this devastation.

Whoever knows the animal-like, cruel, and treacherous character of the Indians—their lust for murder and plunder—can form a faint idea of how the wild hordes of the Aztec-Atlanteans may have ravaged Germany.

Fear, horror, and terror accompanied the wild Hebrew-Aztec hordes, whose totems (army and tribal emblems) were the "dragon" and the "serpent," both of which are mentioned in the Bible (Revelation and the story of Paradise). Even today the legend speaks of the wild host of these beasts, as they were called in the ancient Sibylline books. They raged even more terribly than their cousins, the Huns and Mongols. Forests and houses went up in flames, women and girls were raped—as still today—blond-haired children were sacrificed according to the old Indian-Mexican-Hebrew sacrificial rite, eaten or burned alive as "burnt offerings," in honor of the Indian god Jahowa–Jehovah = the Devil, in order, according to their ancient superstition, to gain long life and earthly prosperity—"that it may go well with you and you may live long upon the earth" (Gen. 11:20).

The chief mark of these Atlantean-Hebrews was bloody human sacrifice and cannibalism, their rituals brutal and cruel, their so-called sacrificial feasts and banquets ghastly acts of human flesh-eating—as still today in their secret societies in America, Africa, and Asia.

In Mecklenburg the times of terror, which the white race (Angelois = angels = Angles of the Bible) had to endure under the rule of the Atlantean-Hebrews, are still remembered. An ancient song in the Harz still sings of the wild, red, Indian-Hebrew hunter:

*"'Round your mountains wafts a song,*
*The storm-wind itself its bearer:*
*It fists and roars of a wild hunter,*
*Mighty, terrible like the thunder's clang."*

There, perhaps, too was the great battle of liberation by the birch- or pear-tree (of which Lenin's prophecy tells), under the leadership of the German King Michael (the Archangel of the Bible), who drove the Atlantean-Hebrews with their emblems of star, dragon, and serpent out of Germany. The terrible war of liberation of the angels (Angelois of the Bible—Germans) from the rule of "Satan" (the Atlantean-Hebrews) must have lasted for years (see also chapter 34).

The decisive battles took place mainly in northern Germany; the chief fortress of the Hebrews was the city of Goslar, of such extraordinary importance in German prehistory. The chief fighters against the "serpent" are named as

George, Michael, Orion (Aryan), Feridus. The memory of George and Michael lives on in St. George and St. Michael. Their images fighting the dragon are universally known.

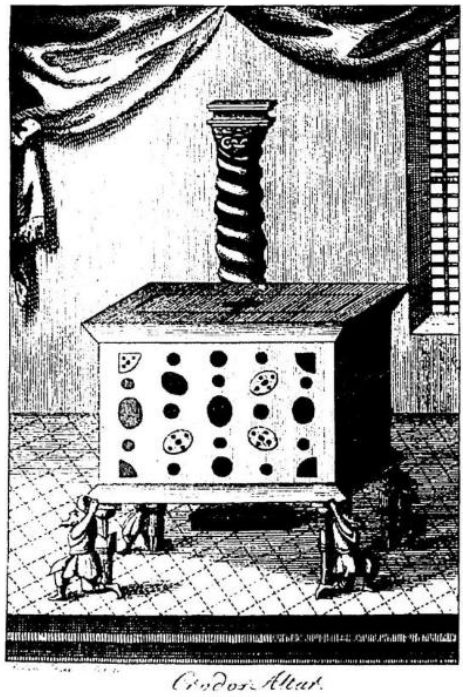

Figure 49: The Krodo Altar in Goslar.

In the main church of Goslar there still stands today a most curious object, the so-called Krodo Altar. According to Beta it was a work of the red Taifali (the red devil-worshipers). The strange Krodo Altar is highly stylized and cast in bronze. According to Beta it was the covenant-shrine of the expelled Atlantean-Hebrew devils—their Ark of the Covenant—most likely one of those portable bronze furnaces in which the poor victims (children, girls, and youths) were burned alive in the madness of the Atlantean-Hebrew low races, and the bones of the "burnt offerings" were carried before the army as a fetish.

Decades of oppression and the most terrible plagues of every kind may have preceded the expulsion of the red devils. According to Fr. v. Wendrin (The Discovered Paradise, Berlin 1924, Westermann), the Scandinavians are said to have come to the aid of the Germans, and their intervention decided the battle in favor of the Germans. Franz v. Wendrin establishes, on the basis of Swedish rock inscriptions, that these events took place about 60,000 years ago. E. Beta (The Earth and Our Ancestors) arrives at similar conclusions. Science may still

determine details more precisely, but this can already be asserted with certainty—and must be recorded as the result of natural-historical observation—that the exceedingly numerous red Atlantean population, multiplying like rats and mice, inundated the neighboring continents in immense raids with the force of a torrent bursting its banks.

The expulsion of the Atlanteans from all of Europe does not seem to have been entirely successful. Presumably, especially in southern and western Europe, they killed off the men of the white population, took their women, and thus crossbred upward. Only the larger present-day Germany seems to have become completely free of them. Traces of their blood are still found here and there in Germany, not infrequently, though "Aryanized" through mixture of blood.

In greater numbers the descendants of the expelled Atlantean mixed race sit in southern, eastern, and western Europe. Their cruel, animalistic, and culture-hostile blood lives strongly in the thoroughly bastardized French, the faithless Italians, the filthy Czechs, Croats, and other South Slavs, and above all in the Jews = Hebrews, whose cult—as Gunnar Sungaard (The Jewish State Secret) demonstrates indisputably—is nothing other than a continuation of the gruesome bloody cult of the Atlantean-Aztecs, of whom they are blood brothers.

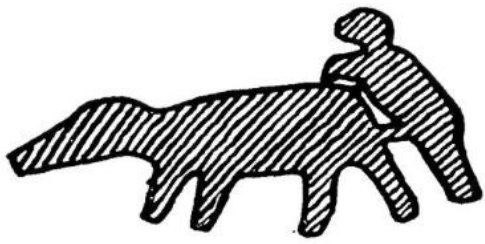

Figure 50: An ancient Hebrew performing sodomy intercourse upon a pig. Discovery of Franz von Wendrin. From Lauritz Baltzer's *Glyphes des Roches du Bohuslän* (*The Rock Glyphs of Bohuslän*), plate 55, figure 4.

According to the reports of the Bohuslän rock inscriptions, the Atlantean invaders must have been monsters. They even interbred sexually with animals—with dogs, sheep, and pigs—for which reason they received the name pigs = Eberer = Ebräer = Hebrews (see Figs. 50 and 51). The name "Jews" (derived from "Guten," "Goths," since in the Nordic tongue the G was also pronounced like J; cf. Jutland = Gutland = Gothland) and the name "Israelites," which was a collective designation for Germanic tribes, were stolen by the sly, deceitful Ebräer = pigs in order not to be recognized.

Figure 51: A Hebrew from Egypt, depicted as a hound-head, perhaps being that most notorious "Lord" of the Hebrews. From the Museum of Upsala.

Among the Hebrews these facts have all been very vividly preserved and kept in their writings. They know very well that they were called animals and swine, but in their sacred writings they do not apply this name to themselves but rather to us Germans, and during the World War they ensured that their true name was assigned to us Germans throughout the whole world—since there is no people on earth they hate and fear more than the great people of the Germans (the sons of the gods = Æsir), who in everything—in body and form, in custom, in civilization and religion, in outlook on life and world-view—are their exact opposite. For according to the Bible they are the children of darkness and of the devil, while the Germans are the children of light and of the benevolent All-Father Christ. The low races embody the beast-man, while the Germans embody the god-man, to whom the earth is destined, while Christ commands the extermination of the children of darkness.

With the decisive battle in the "German" Paradise (for there were several Paradises founded by the Germans), the struggle between red-black on one side and white on the other was not resolved; it has raged on continuously

ever since. We know from the accounts of the priests at Sais that great hosts of Germans fought within Atlantis itself against the red Atlantean-Hebrew devil race and sank with Atlantis. The battles with the Atlantean mixed race and their crossbred descendants in France, Italy, Russia, and Asia continued into historical times and even into the present day. The Germans had unceasingly to defend themselves against the raids of the cruel, predatory descendants of the Atlantean-Aztecs of the Roman Empire and France, and against the storms of Huns and Mongols. Unspeakably much of the best blood of the sons of God was spilled in these ceaseless struggles in vain, flowing into the children of the devil to our harm, because they forgot the ancient teachings of their leader Esus—to exterminate the children of darkness (see Ch. 37/38).

Our folly, in regarding the children of darkness and of Satan as "brothers," we paid for in the World War, in which the whole beast-manhood of the earth, under the leadership of the Hebrews, once again went to war against the children of God. — Shall we once more, like King Michael 11,500 or even 60,000 years ago, emerge victorious in a desperate struggle—or shall we perish?

It is obvious that the white race (originally of completely white skin and hair) through mixture with the invading low races has absorbed much dark blood, and thereby much misery, disease, and moral corruption, as well as much heathenism and superstition, entered into the race of the gods. Saddening experiences therefore caused the Germans tens of thousands of years ago already, according to scientific knowledge, to pursue strict racial purity and to protect their race through strict racial laws. The ancient Indian racial laws of Manu (the "Man") are surely part of the same tradition. — It is highly doubtful whether the salvation of the Germanic race from bastardization or from annihilation by the overwhelmingly numerous Atlantean race would have been possible, had not that race been destroyed in large part by a great terrestrial catastrophe. The downfall of Great Babylon (Atlantis), "the great whore by the sea" (that is, the accursed mixed race), was destined to be of the greatest importance for the white race.

# Chapter 29

## The Destruction of Atlantis and the "Holy City of God" "in the midst of the sea" "between the islands." The "End of the World" 11,500 years ago.

Since Babylon on Atlantis was the only world-trade city, since from it culture streamed out into all the world, since it brought industrial products to all peoples and the trade of all peoples flowed into the world's center—Atlantis—there arose there a mixed race that grew worse from century to century and turned into a true racial chaos when Atlantis became the thousand-year priest-state. For the priests, in the interest of their rule, were compelled to encourage the bastardization of the peoples subject to them and to abolish the Aryan racial laws. Thus Babylon became the purest racial exhibition and racial menagerie. Everything interbred indiscriminately like rats and mice. It may have been even worse than in the world-trade cities of our own day. Very vividly and shockingly the well-known anthropologist and literary historian Otto Hauser describes the cause and effect of the gruesome racial mixing on Atlantis in his mighty epic of the same name[97], in which he—independent of me—arrives at the same conclusions.

According to Genesis 1, Chapter 6, Verse 2, "the sons of God saw the daughters of men, how fair they were, and took them wives of all which they chose." But racial mixing always brings about limitless corruption of character, for the mixed offspring usually inherit the bad qualities of both parents. Genesis 6, 5 reports clearly that "the wickedness of man was great on the earth, and every imagination and thought of his heart was only evil continually." The Aias no longer paid attention to the ancient Aryan racial laws. The Edda depicts the growing corruption of morals in agreement with the various biblical prophets in a similar way:

*"Brothers fight And slay each other, Nephews break the kin; Evil is the world, Adultery terrible, None will spare the other."*

The Bible therefore rightly compares Babylon "upon the waters, in the midst of the sea" with a great whore (Rev. 17:1ff., 17:18). Had Atlantis continued to exist, then boundless racial mixing and thereby moral corruption would have spread across the whole world, and the purpose of Creation would

[97] O. Hauser, Atlantis. Der Untergang einer Welt. Weimar, A. Dunker.

not have been fulfilled. Therefore "it repented God that he had made man on the earth," that he had allowed the Aias to bring culture to the beast-men and permitted their interbreeding with them. He wished to destroy the "men" (beast-men!), whom he had created, together with all creatures on Atlantis: "for the earth was corrupt before God's eyes and full of violence, and all flesh had corrupted its way upon the earth" (Gen. 6:4–13). The "great whore Babylon" on Atlantis had become "a habitation of devils" (beast-men) and "a cage of every unclean spirit and of every unclean bird" (Rev. 18:2), i.e. full of immoral mongrels and low races.

Plato describes in the Critias the Germanic Atlanteans before and after their interbreeding with the beast-men as follows:

> *"For many generations, so long as the divine element (the higher-blood) remained in them, they were obedient to the laws, devout and god-fearing. They lived peacefully among one another and bore the fates that befell them with gentleness and prudence; for the sake of virtue they held all earthly things as of little worth, and regarded their wealth in gold and other possessions as a burden. They did not intoxicate themselves in arrogant revelry with wine, but lived soberly; for they understood that if all were virtuous and bound together in friendship, wealth and prosperity would increase of itself; but if men deliberately pursued it, it would perish of itself. With such a disposition, and because the divine nature (the Gothic nature) remained alive within them, all their affairs prospered and they became rich and mighty. But when they fell away from God (through mixture with the colored races) and the mortal nature (the lower blood) gained the upper hand in them, they became vicious—and God destroyed them."*

According to Fischer (Weltwende) and Hörbiger (Das deutsche Weltbild), the cause of Atlantis's downfall is as follows:

The moonless era had been a time of geological calm and undisturbed cultural development for the Earth. This was suddenly to change with the appearance of the present Moon, Luna, and would end in a dreadful catastrophe for Earth and its culture. Over millions of years, the planet Luna had drawn nearer to Earth, and when it came close enough in its orbit, Earth captured it and compelled it to revolve around her and together with her around the Sun. The former star now suddenly appeared to the inhabitants of Earth about the size it is seen today. But this beautiful spectacle had a very grim aftermath for the peoples of the southern latitudes. The immense pull of the approaching Moon drew the waters of the world ocean away from the polar regions and into the

warmer latitudes, so that Atlantis and Lemuria were flooded by the sea (Fig. 6). At the same time, the shape of Earth's sphere was altered: the poles flattened, while the belts between the tropics swelled upward more strongly. That this was not accomplished without simultaneous violent earthquakes is self-evident. So far the explanation of Hörbiger and Fischer.

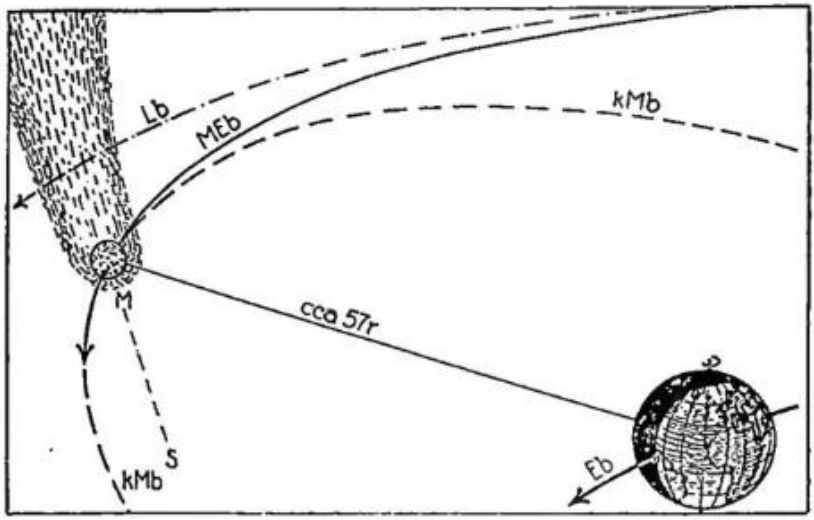


Figure 52: The capture of the lunar moon that caused the sinking of Atlantis.

From Fischer's *Weltwende*, page 79, figure 19.

The Earth's axis had to take on another position under the Moon's attraction, which astronomers of antiquity confirm (Blavatzky II, 421). This caused all kinds of displacements and a redistribution of land and water, worsening the climate of the temperate zones. The great Moon-capture flood took place according to the Chaldean (Celtic) flood saga under Xisuthros (Sisuthos), who represents Jesus and his time. According to Chaldean calculations, the flood was 18 sars of 3600 years ago = 64,800 years. The sars—moon periods—recorded by the Celts altogether cover 432,000 years.

The Moon-capture flood had special significance for Europe: the climate became harsher. The reasons can be read in Fischer's Weltwende. In addition, the land bridge between Europe and Africa was submerged. The Mediterranean Sea, which had consisted of two separate basins, became one. The incursions of Reds and Blacks into Europe were cut off, and the Germanic race could develop more undisturbed.

According to the reports of the Egyptian priests, which agree with geological findings, and according to the Indian secret teachings, the disappearance of Atlantis occurred in several periods and in parts.

The destruction of Atlantis was a ghastly yet majestic spectacle, full of dreadful grandeur, a spectacle that only the all-powerful Creator himself could bring forth. Like a drunkard, trembling in all its joints and swaying unceasingly, the Earth rocked back and forth. The mountains leapt up and down like lambs (Psalm 107, 114) and grew ever smaller. Hollow, eerie, and ceaseless rolled the thunder as caverns collapsed. Sky-high, jets of fire burst from craters; old ones flared again, new ones opened before the horrified eye of the beholder. Glowing gases, vapors of water and sulfur filled the air, darkened the sky and the sun (Isaiah 13:10), and turned day into night. Unceasingly lightning tore through the dreadful twilight, and to the thunder within the Earth was added that in the clouds.

Crater walls split, and devastatingly the red wolf (lava) rolled across the fields of Atlantis.

"Before her sang in the forest of birds The bright-red cock, Named Fialar. To the gods shrilly sang Gullinkambi, Waking the heroes at the Father of Armies; Under the earth sings another, The black-red cock, In Hel's halls." (Edda)

(Cock is the designation for volcano.)

*"Shrieking howls Garm Before Gnipahellir; The fetter is torn, The wolf runs."*

(Edda: The Seeress's Prophecy)

By Garm is meant the volcano. The fetter tears—that is, the crater walls split—and the wolf, the lava, flows out.

The heaven (heaven-mountain) bursts. The dead within rise to the horror of the living (Rev. 20:13), i.e. the mummies are hurled from their tombs by the earthquake. The gold-shining temple on the heaven-mountain collapses and buries the desperate crowd of the faithful and the Atlantean pope on the "holy throne of God." The houses crash down. From the giant city becomes a heap of ruins and a sea of fire, in which thousands find a terrible grave. Those who can flee, rush in mortal terror into the open. Millions plead with heaven for mercy and rescue (Psalms 104, 107). But in vain. He who seems to escape death from behind is seized by it from the front with tenfold force. Many seek rescue on ships, but the towering waves dash them to pieces like glass.

In a few dreadful days and nights All-Father broke apart his misshapen creation as a child his toy. The earth's crust sank and burst. The floods of the sea poured in, and "the fountains of the great deep were broken up" (Gen. 7:11). The land seemed to sink and was covered by the sea. The water flowing into the Earth's core was turned into steam and hurled into the sky in colossal clouds. "The heaven burst," i.e. the atmosphere oversaturated with vapor released it in unceasing, dreadful torrents of rain (Gen. 7:12; 7:19, 23). The mountains grew ever smaller and melted like wax (Psalm 97:1–5; Isa. 40:4; Mic. 1:4). At last all high mountains were covered with water and "all flesh," beasts and men, "perished."

In a single hour (Rev. 18:17), the culture of thousands of years had sunk into the depths, and the dark, smoking, steaming floods of the ocean rolled above the grave of 64 million people. In horror the few rescued on ships looked on at the dreadful spectacle (Rev. 18:17) and mourned the losses of property and human life (Psalms 18 and 107).

Easter Island, west of Chile, bears on its summit a tall stone pillar. A human face carved into it gazes sadly northward. According to legend, the pillar was erected by survivors as a thanksgiving offering to the deity.

Ezekiel also describes the sudden downfall of Atlantis (Ezek. 27:36 and 28:19). Since these chapters speak of the "city in the midst of the sea," "whose borders are in the midst of the sea" (Ezek. 27:4; 27:25; 27:3; 28:8), "whose prince sits upon the throne of God in the midst of the sea" (Ezek. 28:2), "upon the holy mountain of God" (Ezek. 28:14), and since this city is explicitly identified as being "in the garden of God (Eden, Idafield, Paradise) and rich in all kinds of precious stones" (Ezek. 28), it can refer only to Babylon on Atlantis and no other. We must be grateful to the falsifiers of Atlantean history that they left these telling passages untouched, and thus transmitted to us the story of Atlantis. The book of the prophet Ezekiel seems, indeed, like the Revelation of John, to deal mainly with Atlantis. Of course, these reports are often torn apart, altered, and intermixed with insertions by falsifiers.

Among the Mayas of Yucatán, a report about the destruction of Atlantis was written about 3,500 years ago. The manuscript still exists today as the Troano Manuscript in the British Museum in London. According to it, the downfall of Atlantis happened as follows:

"In the 6th year Kan, on the 11th Muluk in the month Zac, there occurred terrible earthquakes, which lasted without interruption until the 15th Chuen. The region of the clay hills, the land of Mu, was the victim; it was raised

up twice and suddenly, overnight, disappeared. The sea was constantly stirred up by volcanic forces. As a result, within a certain boundary the land repeatedly sank and rose again in various places. Finally, the surface gave way, and 'ten countries' (!) were torn apart and scattered. Unable to withstand the enormous convulsions, they sank with their 64 million inhabitants, 8,060 years before the writing of this book."

In the treasury of Persian legends, which also preserves the story of Atlantis, it is likewise reported that Atlantis sank about 11,500 years ago. Similar information is found in Indian secret scriptures (according to the research of Blavatsky).

These reports agree with the other flood accounts of the ancient cultural peoples, including the Gallic and British. This is quite understandable: no historical event made so great an impression upon humanity for millennia as did the destruction of this central point of the entire world. Just as surely, the eyewitnesses who escaped the world catastrophe by ship carried the dreadful tidings to the whole world, especially to the colonies of Egypt, Troy, Sumer, Iberia, Italy, America, and to the Nordic Aryans. According to ancient traditions, an Atlantean named Belgamer was rescued by an ark (ship) to Sweden; Xisuthrus to Chaldea; Vaivasvata to India; Peirun to China (Blavatsky II, 818); and the Atlantean priest Deucalion to Greece.

It is also entirely plausible that knowledgeable Aryan astronomers foresaw the earthquake catastrophe, fled in time onto ships, and there, far from the coast, awaited the disaster. Thus the story of Noah and the Ark is easily explained. A wise man may have brought his family and provisions for many months, along with animals and seeds, onto a ship and thereby saved himself. Psalms 18, 33, 42:7–8, 45, 65, 67, 89, 93, 96–99, 103, and 107, which contain a very clear reference to the events of Atlantis's destruction, are undoubtedly a hymn of thanksgiving by survivors for their rescue. The biblical account of the rescue of a single family (Noah) is found in all ancient legends, including the Greek, and thus long before the composition of the Bible. The Greek tradition makes Deucalion and his wife Pyrrha the escapees of the great flood and the ancestors of a new human race. To the flood legends of the whole world belongs also a Bavarian tale, according to which a human couple saved themselves from the great flood upon the Watzmann mountain (Dr. Sepp, Altbayerischer Sagenschatz, 1876).

A re-emergence of Atlantis and Lemuria—of which the latter still has some parts only 75 meters under water—is no longer possible. Prophecies to this effect for the coming years do not correspond to astronomical facts. Rather, according to Fischer and Hörbiger, the matter is this: the present moon of Earth

will spiral ever closer to the planet, bringing on the same dreadful Ice Age and other phenomena as described in chapter 2, and in about one million years will dissolve and plunge down upon Earth. This will increase the volume of Earth's water to such an extent that Atlantis and Lemuria will never again reappear, not even at the time of the great ebb. Instead, the habitable regions of Earth in the next moonless age will be reduced even more.

The observed slow (apparent) sinking of Helgoland and the region of Hadeln on the North Sea (5 cm in 100 years), as well as the slow rise of mean sea level on the gauges of the Rhine and North Sea harbors, is probably due to the barely perceptible, growing equatorial bulge-flood of Earth caused by the Moon's approach. This is also connected with the slow decrease of Earth's rotational speed.

Perhaps one day science and technology will find a means to prevent the death-bringing approach of the Moon.

# Chapter 30

## The Consequences of the Downfall of Atlantis.

The downfall of Atlantis was, for civilization, an irreplaceable loss for many thousands of years to come. Whether it was so for the Aryan race is hardly to be affirmed, rather to be denied, since the racial mixture and racial corruption spreading outward from Atlantis would have drawn even the still racially pure Aryan tribes of the North into its whirlpool, and the purpose of Creation would have been entirely lost.

The significance of Atlantis's destruction for the cultural world of that time is hard to imagine or to describe. From Ezekiel 26, 27, 28 and the Revelation of John we can gather to some extent what immense economic importance Atlantis had for the first cultural period of the Earth. A faint comparison may perhaps be found in Carthage, Rome, England, or present-day America. The downfall of some cultural centers of today would certainly be felt, but not irreplaceable. The world would recover quickly from such a heavy blow, and the remaining cultural centers would soon compensate for the loss. But not so with Atlantis. Perhaps one gains a proper idea of it if one compares this wonderland and its cultural ties stretching across the whole world to a spider's web, in the center of which "the city of God in the midst of the sea" sat as a busy spider, attaching its threads to all "ends of the world." Suddenly this web was torn apart and wiped out, and only a few tatters still hung at the edges of the old cultural world—in Egypt, Sumer, Italy, western Asia Minor, America, West Africa, India, and Europe.

With the death of the spider, the possibility of retying the torn threads was gone. Only our own age has been able to recover the traces of that first Aryan golden age of culture and weave them together into a magically glowing image.

With Atlantis the light of the whole world had gone out. Discoveries, inventions, and economic knowledge had been guarded as secrets by the Atlantean Aesir and were therefore mostly taken to the grave with them. Only in Egypt and Sumer were remnants preserved by the Aryan priestly caste. With the destruction of Atlantis, and through the immense flood wave that swept over parts of the adjacent continents at the time of Atlantis's fall, a considerable portion of the Aryan population of the Earth was also exterminated—together with the annihilating wars against the Aesir that began in the colonies once Aryan power and the Aryan motherland disappeared. Moreover, at the downfall,

large troop masses from the Aryan lands, from Gog and Magog (i.e., northern Europe), were present on Atlantis and went down into the dreadful depths with it. Thus, the downfall of Atlantis also meant a grave loss of Aryan humanity, felt for thousands of years. Hence the mournful lament in Isaiah, "seven women shall seek one man."

The destruction of Atlantis was immediately felt everywhere. The "great city of God in the midst of the sea" had been the factory for the whole world—from the nephrite stone axe to the finest gold jewelry, to the most beautiful fabrics and the best tools. In an instant the world's source of goods ran dry. Only in the colonies did poor imitations succeed, and since the inventive, renewing blood of the Aesir was absent, technology declined, art stiffened and became crude, and in many countries it vanished entirely for thousands of years, so that a relapse into the barbarism of ancient times is unmistakable.

Only thus is it understandable what cultural and art history reports to us of a sudden catastrophe that occurred thousands of years before our era and before the civilization of the ancient Egyptians, Americans, Greeks, and Etruscans[98].

Given the overwhelming significance of Atlantis for the ancient cultural world, it is no wonder that it lived on for thousands of years in the legend and history of all cultured peoples. The terrible catastrophe was engraved into the minds and souls of the whole world.

Those skilled in writing sought to transmit the world-event to posterity by means of the pictographic script then in use. In state temple and palace libraries the precious treasures were carefully guarded. The libraries of the Sumerians and their successors—the Akkadians, Babylonians, and Medes—were evidently full of ancient legends and historical accounts. These were written on soft clay tablets, which were then fired to preserve them. By all indications, the author of Ezekiel was even sent to Atlantis itself to bring back an exact report on fortress, city, and temple (see Ezek. 4). According to Ezek. 4:1, the reporter even sketched a plan of the capital city of Atlantis in the usual way onto a clay tablet. Valuable records from Atlantis were also preserved in the Egyptian temple libraries[99], especially at Sais, or else the Egyptian priests there could never have presented Solon with such exact historical reports that matched the Edda and other traditions. Excellent accounts of Atlantis are no doubt also to be found in the records of the Mayas in Central America (see the Troano Manuscript in the library in London). Unfortunately, fanatical monks and bishops after the conquest of Mexico by Pizarro burned whole wagonloads of

[98] Lübke: Die Kunst des Altertums, Vol. I. Stuttgart, 1904, at Neef.
[99] See chapter 31

Maya manuscripts: Bishop Mérida and the Jesuit Landa alone destroyed 27 manuscripts written on deer hide and 197 other writings of various sizes, so that only four of these manuscripts have been preserved, which today belong to the most precious treasures of the libraries in Dresden, Paris, and Madrid[100].

Most significant for us, however, were the records in Sumer and Egypt, and this through the following historical events: Nebuchadnezzar had the troublesome Jewish kingdom conquered in 588, dragging off the nobles of the land, including scribes and priests, into captivity. The latter succeeded in gaining influential positions, learning the Chaldean language and script, and gaining access to the libraries. There they found the remarkable writings about Atlantis. Then one among them, Ezra, conceived a brilliant plan—later carried out with the brazen effrontery typical of Jewish scribes across generations:

The rabbis were to establish a Jewish priest-state modeled on the Atlantean priest-state, and its capital was to be Jerusalem, to which they applied the name of the holy city of God on Atlantis, while they called Asgard, the fortress of the Aesir on Atlantis, "Zion." In Jerusalem a temple was to be built according to the model of the temple of All-Father on the heavenly mountain of Atlantis, recorded on old clay tablets. The people of the Jews were to be called, in place of the exterminated Aesir, the "people of God," and their famous Aesir Baldur was to be made into a Messiah supposedly promised to the Jews.

Since the expelled red Hyksos (Hebrews) from Egypt had behind them only a history full of filth, the history of the Aesir and their twelve Aesir-clans was to be falsified into a history of the Jewish people, so that it might appear to other nations as a people with an awe-inspiring, mighty, historical, and God-blessed past, and that it itself might develop the necessary national pride to drive it on toward world domination. The story of the 12 Aesir became the story of twelve alleged Hebrew tribes; the twelve Aesir thrones became the seats of the twelve tribes of Israel; out of the "rabble and gypsy people" of the Jews arose the "holy" people of God—Israel.

The plundering Jewish people driven out of Egypt are presented as having supposedly sprung from twelve sons of a man Jacob from Canaan who had migrated into Egypt, although history tells us clearly that the Jews broke into Egypt as a plundering people and settled there. In order to prove the supposed Aryan descent of this rabble, the genealogy of its alleged patriarchs Jacob, Isaac, Abraham is traced back to Adam and Eve in the Garden of Eden on Atlantis, and the old Aryan traditions and prophecies are applied to them. The old Aryan historical accounts of Creation, Paradise, the Fall, the Flood, Atlantis,

[100] Gronau: Amerika, Vol. I, p. 70.

and Baldur-Messiah are recast as revelations of the Jewish desert-god and "national idol" Yahweh, who is then presented as identical with the benevolent and wise "Unnamed, Eternal One," the All-Father of the Aryans. Allegedly on his command Moses hurls the well-known dreadful curses of ban (Deut. 26), arranges the Jewish cult after the model of the Atlantean one, and institutes in the same way (Deut. 25ff., Lev.) also the profitable temple taxes, redemption and expiation monies, and then even the human sacrifices practiced among the red race according to ancient custom.

It is indeed very strange that no one has yet taken the trouble to examine more carefully the biblical passages we have cited. They would have had to find that the "Holy City of God in the midst of the sea" (Ezek. 27:4, 27:25), "upon many waters" (Rev. 17:1), "between two seas" (Dan. 11:45), "among the many islands of the sea," "in the Garden of God," "with the springs of God" (Ezek. 47; Ps. 46:5), "with the precious holy mountain of God between two seas" (Dan. 11:45), "with the borders in the sea" (Ezek. 27:2), "with the throne of God in the midst of the sea" (Ezek. 28:2), etc.—could never refer to Jerusalem in Canaan, since there are no springs, no Garden of God, no islands, no waters, and no sea there. They should have immediately recognized that the description of the lofty "Holy Mountain of God in the midst of the sea and upon many waters" does not fit Mount Zion, but rather corresponds exactly to the Atlantean capital and its heavenly mountain. They should also have recognized to whom the "islands" (Isa. 41 and 42; Ezek. 27, 28, 26) referred. The forgeries are so crude that it is not difficult to discern what the original text is, what was inserted, falsified, renamed, or placed elsewhere. Thus Zech. 2:9 is a recollection of the fiery bronze wall of the Aesir fortress; Zech. 9:9–10 is a passage from the report of an Atlantean king to a daughter colony, etc. The Revelation of John is only in its smallest part by him—perhaps only chapters 1–3, excepting a few passages. All other chapters are nothing more than jumbled-together reports about Atlantis and its history[101].

The question of the origin of the Old Testament books has preoccupied many researchers for years. English Egyptologists, led by Flinders Petrie, based on their excavations, have come to the same conclusion as Assyriologists studying cuneiform—that the Old Testament writings in part stem from Atlantean and Chaldean-Median sources, i.e., from Atlantean-Aryan sources. Chamberlain, too, in his Foundations of the Nineteenth Century, comes to the view "that deliberate men foisted upon the Jewish people an entirely fabricated, artificially contrived, extremely complicated religious and cultural history as if it

[101] See chapter 31.

were ancient sacred tradition." The present treatise provides sufficient proof for this assumption[102].

Out of old Aryan stories, Aryan and Germanic sagas and poetry, Jewish distortions, falsifications, inventions, and by inserting genuinely Jewish lies and indecencies[103], there gradually emerged the fabricated and stolen history of an allegedly "Chosen Holy Jewish People," which, with the help of this fraud, has for 2,500 years mocked the nations and, under the protective cloak of the name "People of God," has ruthlessly exploited and exterminated its host peoples. Woe to Judah when the 2,000-year deception is recognized by the Christian nations!

The historical account of the "Great City of God upon many waters and in the sea" and of its temple was falsified into prophecies of a re-arising Jerusalem, of the building of the Second Temple, and of a glorious future of the Jewish people. The saga of the returning Aesir Baldur, moreover, was transformed into a prophecy of a mighty, world-dominating messianic Jewish king, and is today spread among the people, in the interest of Jewish world dominion, by the Jewish-directed society of the "International Serious Bible Students."

The brilliant idea was put into practice and succeeded:

Back in Jerusalem, Ezra and Nehemiah set to work; to the people was read an alleged "Book of the Old Covenant" and of the "Legislation," compiled from Aryan literature, Jewish inventions and falsifications (Neh. 8 and 9), which they and their helpers had undoubtedly composed in captivity, and every Jew was marked with the "Sign of the Old Covenant" (circumcision). (Circumcision, a religious ceremony still practiced among various low races today, like the hideous phallic cult, must have been an invention of the sensuality of the lower races and was introduced by the Atlantean priests as the "sign" of their covenant in opposition to the sign of the Aesir[104].) The temple was built after the model of the temple "of the Holy City of God and on the holy mountain of God in the midst of the sea and upon many waters," and the clothing of the priests was prescribed after the Atlantean model. They received garments of white linen and of "blue-purple" like the Aesir (see chapters 6 and 7). The high priest was adorned even with the golden headband (the golden frontlet) of the Aesir with the inscription: "Holy to the Lord." Upon his breast he bore, suspended on a

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[102] For the connection of Old Testament literature with the ancient Babylonian, see Prof. Arthur Ungnad: Die Religion der Babylonier und Assyrer. Jena 1921, at E. Dietrichs.
[103] Cf. Otto Hauser: Weltgeschichte der Literatur. Leipzig 1910
[104] The anthropologist and literary historian Otto Hauser also comes to this view in his remarkable, powerful epic: Atlantis, der Untergang einer Welt. Leipzig, at Drucker

golden chain, a small shield crafted from the most diverse and precious gemstones and set in gold, which contained the names of the twelve tribes of Israel—to feign descent from the twelve Atlantean Aesir (Ex. 39).

Racial mixing is forbidden according to the stolen Aryan racial laws (Ezra 9; Neh. 10:31), the dissolution of racially mixed marriages is carried out in order to make Jewish blood uniform (Ezra 10), hatred of other peoples is instilled into the Jews, and this criminal people is trained into insane, boundless arrogance. For according to the stolen and falsified Aryan promises, now applied to the Jews, world dominion is allegedly destined for them.

The old Aryan racial laws were applied among the Jews with relentless severity and were meant thereafter to become the most powerful lever to secure for the Jewish people, scattered across the entire world, an eternal life and world dominion. To ensure that these laws remained the exclusive possession of the Jews, the Aryans were to be persuaded—through a fog of slogans about equality of peoples and humanity, and universal brotherhood—to throw them away[105].

To this day, the monstrous, vile, and blasphemous fraud has its effect. The Jews appear to the Christian nations as the "Holy," "Untouchable," "Chosen People of God." To the Jewish people itself, however, an idea was suggested which gave them an enormous driving force toward attaining economic world domination.

It should be expressly noted that Judaism is well aware of the historical truth and the criminal falsifications it has carried out. It possesses the finest German wisdom traditions and the most important records concerning the history and culture of Aryan-Germanic peoples, and carefully preserves the Aryan historical documents in three main synagogues, while having them destroyed in the libraries of antiquity and in the German Irminen- and Armanen-schools by compliant instruments (among which the Roman Church counted as the most important), so that not a single ray of truth would fall upon the deceived Germans, and they would be deprived of the possibility of freeing themselves from the intellectual and economic chains of Judah.

Christianity, in its dogmatic side, doubtless arose out of Judaism, for Aryan Christianity is without dogma, and the Christian communities of the first centuries were mostly Jewish, laying the main emphasis of religious life on dogma. Among the Jewish philosophers of that time, however, there arose the effort to align the Bible with Greek philosophy. It was a Jew, Philo Judaeus, who created the dogma of the Resurrection and the Logos. Jewish philosophers

[105] See Chapter 35

and rabbis in the Christian community exerted all their cunning toward the development of dogma within the newly formed Jewish—that is, Christian—sect. The barely born Christian Church "became Judaized"[106] and was transformed into a Jewish instrument for Judaizing and enslaving the nations in the service of Jewish capitalism. No less a figure than the certainly not anti-Jewish Professor Sombart confirms that "in the Jewish religion (and thereby in Christianity) are to be found the very same leading ideas which characterize capitalism"; he sees both as imbued with the same spirit. The Church Father Origen himself admitted that many people (Jews) had no scruples about inserting additions and deletions into the holy text of the Gospels. Further evidence concerning biblical falsifications can be found in Pastor Andersen's Der deutsche Heiland (Munich, 1921) and in Döllinger's Baldur und Bibel.

From the rich treasures of the Library of Alexandria and from oral traditions, the Jewish Christians must have recognized well the literary falsifications that had been carried out in favor of their people with old Aryan writings. But since their tribal interest stood above all else, and so that the Aryans would not perceive the danger threatening them from that side, a new falsification was undertaken:

The German Jesus, venerated by the Christians, was made to appear as the descendant of the Jewish King David, as the promised Western Savior who bears the sins of the world, and was presented as the son of the Jewish god Yahweh. The reports of the prophets and of the apocryphal Book of Enoch concerning the Aesir Baldur and Atlantis were falsified so that they appeared as prophecies about the coming Logos, Messiah, and world events to come. How these were used to deceive the German people can be found in Baldur und Bibel (Chapter 11) and in Hans Lienhardt's Ein Riesenverbrechen am deutschen Volke und an der christlichen Kirche und die Internationalen Ernsten Bibelforscher[107].

It is understandable that the Catholic Church forbids its believers to study the Bible, that Pope Pius VII (around 1814) cursed the Bible societies and called them "the plague of Christendom," and that the Jesuits at their council in Chiari called the Bible "a creeping serpent, from whose eyes fire shoots forth"[108]. The falsifications of the Bible, which so severely damaged Aryan and Germanic peoples, were not to be exposed. The German people, like the Atlantean Aesir, were to be kept in the slavery of the post-Atlantean priest-state.

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[106] On the Judaization of the Church and the German people, see the detailed account by the courageous Protestant clergyman Hauptpastor Andersen in his excellent work: Der deutsche Heiland. Munich 1921

[107] Greater German Publishing House, Weißenburg in Bavaria

[108] Gioberti: The Secret Plans of the Jesuits of Modern Times. Eger 1909, published by Jokisch.

With the downfall of Atlantis not only did the sole industrial and commercial center of the world perish, but also its financial center—a fact easily explained by the gold and silver wealth of Atlantis. The destruction of Atlantis brought an unprecedented financial catastrophe upon the entire world. Financial collapses followed one after another in all industrial and commercial cities and extended their effects even into the smallest economic relations. Trade and industry came to a standstill due to lack of capital. A gigantic, never-before-seen inflation was the result. Revolutions swept through the cultural lands and ended with the slaughter of the Aryan population wherever it was in the minority. That the altered economic and climatic conditions also resulted in a high mortality among the population is obvious. In addition, the financial means for rebuilding world culture were lacking. Thus the catastrophe which, according to excavation results in the Orient, must have suddenly descended upon the oldest culture there, is explained naturally and without difficulty. (A weak image of that Atlantean deluge-catastrophe was provided in 1923 by the great earthquake in Japan, which had similar consequences for Japan as those just described: countless people perished; numerous cities were shattered like toys in mere moments and burned; a tremendous tidal wave destroyed numerous coastal cities as well as ships of the war and merchant fleets; entire island groups disappeared without a trace, swallowed with man and beast in the raging ocean waves; Japan's industry, its capital, and credit were heavily damaged. Its misfortune necessarily brought about a reordering of political groupings in the Far East, which initially found expression in America's prohibition of Japanese immigration.)

Had all Aryan tribes perished or been exterminated along with Atlantis at that time, then the history of human culture would have come to an end, and humanity would have sunk back into the animal state from which the Aryans, according to the consistent traditions of the old cultural peoples, had torn it by instruction and by blood-mixing. The act of creation would then have been in vain.

Indeed, the mighty Atlantean world-tree, which had nourished the whole world culturally, had crashed thunderously to the ground. Yet in the rootstock remained some life, and here and there timid new shoots and sprouts appeared which, over millennia, grew into mighty trees and made possible a new Aryan flowering of culture. One Aryan tribe, the Germans in Europe, fortunately remained untouched by the downfall. Fair-haired Germans ventured forth as sacred spring youths or as Vikings into the former Atlantean colonies of Southern Europe, Asia Minor, Babylonia, and Egypt, and through their blood instilled new life into the dying old culture.

Upon the foundation of the earliest culture in Western Asia and Assyria there then arose a Germanic culture[109] (about 6000 B.C. to 1000 B.C.), and with it a second flowering of Aryan civilization. From the ruins of the old world new life grew; around the old crumbling masonry, new green ivy twined. Here also begins the history of the Germanic tribe of the Gael-Scythians, as is described in the writings of Eolus and in the annals of Gaelag.[110]

This second Aryan flowering too was destroyed through the mixing of its culture-bearers with the lower races.

At the beginning of our era, Aryan blood that had flowed southward was already so corrupted that in the classical cultural lands of the Mediterranean the same conditions prevailed as in Atlantis at the time of the uprising of mixed-bloods and low races against the Aias. Here too the lower races overgrew the Aryan culture-bearers, with the result that the Mediterranean cultural peoples rotted from within and could be smashed with little effort by the relatively small Germanic bands in the first centuries of our era. The same regrettable process repeated itself for the third time: through their blood they instilled new life into the dying Romano-Oriental mixed races and thereby ignited a third flowering of culture, whose center gradually shifted northward to Germany, because there the foundation stock of the still-existing Aryan population remained the purest. From then on world culture bore a Germanic imprint.

But for 2000 years the Germanic world culture and the entire German people have been threatened in their very existence. Unceasingly the low-race "beast" with its two heads has labored for the overthrow of Aryandom, and in 1914 it struck its last great blow against the fortress of Germandom, against Asgard-Germany. (See chapter 36.)

[109] The reader will find proofs in Frdr. Döllinger: Baldur and Bibel, and in Dr. Stuhl: Nordlands Untergang. Perleberg, 1921.
[110] L. Albert: The Primeval Bible of the Ariogermans. Berlin 1921, published by O. Dreyer.

# Chapter 32

## Atlantis and the Bible.

From the previous chapter it already follows that Atlantis and the Bible are in a very close connection.

In the following explanations, an attempt shall be made to set forth these connections in brief, comprehensible outlines and to show the origin of the Bible.

We have found that the science and culture of the Aryan Atlanteans was extremely high and rich.

Aryan-Atlantean knowledge spread throughout the world, just as Germanic knowledge does in the present. Thus, in the old Indian literature of the Brahmins, it is said that a learned astronomer, astrologer, and magician from Atlantis, named Asuramaya, left works in India upon which the chronology and calculations of the Brahman scholars were based. Indian epic literature points to Asuramaya as one of the oldest astronomers in Aiyavarta (= cradle of the Aryans). From him, the Egyptian priests gained their knowledge of the zodiac. In South India, fragments of immensely old works attributed to the Atlantean astronomer Asuramaya were found[111]. Asuramaya is called a disciple of Surya, the Sun God himself; thus, in the secret language of the ancients, he was a son of the gods, an Aryan. In his works he frequently mentions the Atlantean islands. The learned Jesuit Father Kircher, after studying the oriental languages and writings, came to the conclusion that all legends of Atlantis must at their core be the revelation of a great truth.

Literary legacies of Atlanteans undoubtedly also existed in Assyrian-Babylonian, Central American, and Egyptian libraries. We will still experience great surprises in this regard. It is to be assumed with certainty that the Chaldean and Persian magi were Atlanteans or their descendants, as were the Celtic and Germanic druids.

When the persecution of the Aryans on Atlantis began and the Aryan-Atlantean scholars were driven out by the low-bred mob, they kept their knowledge secret and shared it only with those Aryans whom they considered worthy to be their students and confidants of Aryan wisdom. A veil of secrecy

[111] Blavatsky: The Secret Doctrine, vol. II, pp. 53–54.

was to be cast over the historical, scientific, and religious knowledge so that it would not be desecrated by the unworthy. The dreadful events on Atlantis had apparently taught the Aryans that it was tantamount to suicide to continue arming the "beasts" and "heathens" with knowledge, which they would only use as weapons in the war of extermination against the Aryans. We Germans experienced similar things in the World War. Goethe, too, partly concealed his insights, as in Faust. Christ warns against casting pearls before swine and veils his true teaching through parables and images. The results of Aryan research in the field of racial science had to be hidden all the more and taught in secret. Any public advocacy of the idea of racial breeding had to be carefully avoided wherever the low races ruled, so as not to provoke their bloody revenge, as we are experiencing in the present.

Those initiated into Aryan wisdom formed a brotherhood spread throughout the world, like the order of Freemasons. As a rule, they were priests in the temples they directed and teachers at the schools of the initiated. The latter were located on holy mountains, in sacred grottoes and groves, and in pyramids and temples all over the world. I will provide the proof of this in a separate work.

Among those initiated into Aryan wisdom in Germany were the Irminen and Armanen, that is, the priests, teachers, and keepers of Aryan wisdom. If Germany today is the scientific center of the entire world, then in ancient times the foundation of Aryan wisdom also came from the now so-despised Germany, from whose Irmin and Arman schools, later crudely destroyed by Charlemagne, it originated.

The admission of hierophants into the secret order of initiates or adepts took place after passing through various stages, under specific outward forms and customs, in a rite that has been preserved in part in Freemasonry and in the church. Thus, in Egypt, after undergoing a series of difficult tests, the novice had to lie down in the porphyry sarcophagus inside the Great Pyramid. It was the baptismal font in which the neophyte was reborn and became an adept. The enormous monoliths, towers, ring walls, stone circles, and stepped mountains (figs. 24, 27–31, 34–39)—later often sites of crude idol worship—as well as the underground passages and crypts of the sun temples and sacred mountains were also places of initiation (Blavatsky, vol. II).

Their immense knowledge and wisdom, accumulated over thousands of years, the Atlantean-Aryan sages recorded in a mysterious pictorial script known only to them, with which they described monuments, temple and burial chambers, and which understandably shows great similarity everywhere. They also preserved their wisdom in sacred, carefully guarded writings, the number of

which gradually increased to an enormous extent. The scientific works contained in the destroyed temple libraries of Assyria, Chaldea, Babylonia, Persia, India, Egypt, Gaul, and Central America are priceless. One gets a faint idea of their number when one recalls the following historical fact: Caesar burned a huge library of the Celtic druids (= descendants of the Atlantean Aryans) in Alesia (France), Leo the Isaurian burned 300,000 manuscripts in Constantinople, Diocletian in 296 destroyed the esoteric works of the Egyptians and their books on alchemy, in 389 the Christian mob, incited by the Jews and the Christian archbishop Theophilus, destroyed no fewer than 700,000 scrolls of the world-famous Alexandrian library, and later the Mohammedan conquerors destroyed the rest. The losses thereby inflicted upon science and culture are incalculable. We must now laboriously, step by step, rediscover, find, and reinvent what those wise Aryans left behind in those writings as spiritual treasures of culture.

Fortunately, remnants of those secretly preserved Aryan teachings have remained to us in temple and tomb inscriptions, in numerous clay tablets from Assyro-Chaldean libraries, and above all in ancient Indian secret writings and Egyptian papyrus rolls. New papyri are continually being discovered and painstakingly deciphered, and the veil that was deliberately cast over the past in hoary antiquity is beginning to lift.

The best-known surviving writings of antiquity are: the Egyptian Book of the Dead, Assyro-Babylonian tablets and cylinders written in cuneiform, the Rigveda (the oldest Aryan accounts of the history of the Aryans in remotest antiquity), the Indian Upanishads (= secret teachings), the Mahabharata, the Puranas, the Persian Zend Avesta, the teachings of Confucius and Laozi, the books of the Greek sages, the epics of Homer, the Laws of Manu, the great Babylonian divine epic Enuma Elish, the Edda, the Aeolian Yearbooks[112], and the Babylonian creation story of Berossus.

Their common content may be briefly indicated here: the origin of the heavenly bodies and of the earth; the origin of the organic world, of humans and animals; the history of human races, peoples, and the earth; geology, cultural history, mathematics, physics, chemistry, astronomy, astrology, medicine; the meaning and application of secret (occult) psychic powers, hypnotism and magnetism, magic; immortality of the soul; the origin of the gods and their true meaning; the recognition of the “true” God, i.e., the divine force of nature that is everywhere in nature, living within it, acting creatively, and working according to eternal laws—the One, Ineffable, Eternal, Immutable; guidance for the conduct of human life in harmony with God and the laws of nature; ethics and

[112] Published as The Primeval Bible of the Ariogermans, with a facsimile of the original text, by L. Albert. Berlin 1921, at Dreyer.

morality; veneration of the eternal creative principle, religion, prayers, hymns, knowledge of the rite of initiation into the mysteries (secrets and secret teachings).

This rite (cult) became, for the great ignorant masses, the actual religion; for the knowledgeable (initiates, adepts, hierophants) it was only the outward shell for the Aryan secrets and knowledge entrusted to them and passed down through thousands of years. The people saw in the cult the essence of religion, while for the knowledgeable it was merely its outer form. Thus, there was an outward (exoteric) religion for the great mass, and a secret (esoteric) one for the initiates. The wise men of all ancient Aryan cultures belonged to the latter.

From this it is explained why the teachings of the ancient Aryan bearers of culture were everywhere the same, and why their cult was similar throughout the world, so that the conquerors of Mexico in 1520 naturally found there one resembling the Catholic cult.

In order, however, not to let the high Aryan spiritual treasure fall into the hands of the mob, it was not transmitted word-for-word in the old sacred writings, but expressed in fables and parables, in allegories and in words whose true meaning only the initiates understood. Whoever possesses the key to this ancient Aryan secret script (cipher script) can very well understand the actual profound content of those old Aryan writings. Whoever does not possess it sees in them only ridiculous, nonsensical stuff, fables, and childish fairy tales.

A brilliant woman, H. P. Blavatsky, succeeded, after years of study of the ancient Aryan-Indian and Persian writings, in finding the secret key. She recorded her research in a four-volume work[113], bearing witness to an incredible knowledge of world literature and to rare diligence and acumen. To the same results as Blavatsky, and independently of her, came the learned Cistercian priest Dr. Jörg von Lanz-Liebenfels, by another route—chiefly through the study of Greek and Latin classics and the writings of the Christian Church Fathers, to whom, insofar as they themselves were initiates, like Origen and Clement of Alexandria, the secret key was known.

Whoever knows the secret language of the initiates of the ancient cultures and compares the content of those old Aryan writings with that of the Bible will be greatly surprised to see that the Bible—apart from falsifications and additions—is nothing other than an extract and a fragment of those ancient Aryan secret writings, and that it contains a wealth of Aryan-Atlantean wisdom.

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[113] H. P. Blavatsky: The Secret Doctrine. Translated into German by Norbert Frohe. Leipzig, at W. Friedrich.

The Catholic theologian Jörg Lanz von Liebenfels, mentioned earlier, has provided irrefutable evidence of this and set it down in a long series of publications[114]. I refer the reader to the scholarly treatises of this theologian, anthropologist, and race researcher, which testify to an extraordinarily rare erudition, literary knowledge, and a strangely comprehensive learning. There the reader will find the secret language of the Bible explained, dictionaries of the secret language, as well as an extensive bibliography. Evidence can also be found in the works of H. P. Blavatsky.

For our purposes, the following facts will suffice:

The Church Fathers mentioned, and the Jewish rabbis as well, knew perfectly well that the true meaning of the biblical texts was other than that taught to the people. Thus the Jewish philosopher Maimonides recommends strict silence concerning the true meaning of the Bible. The Hebrew philosopher Philo says: "The literal sentences (of the Bible) are fables; in the allegory (the image) we must recognize the truth." The Jewish Kabbalists know very well what the biblical stories are supposed to mean, even though we Christians are cold-bloodedly expected to believe them literally. And we are asked to believe much—for example, that the measurements given in the Bible for the construction of Solomon's Temple were factual, whereas the Jewish biblical forger had simply copied the dimensions of the Great Pyramid of Cheops (Blavatsky III, 274). The Church Father Origen openly admitted that much in the Bible was mere fable and had to be understood symbolically. The Apostle Paul, himself an initiate, says (Galatians 4:22–31) that some of what is in the Bible, e.g. the story of Abraham and his sons, is only an allegory. The Christian Gnostics (= the knowing, the wise) were also fully aware of the Bible's secret language. Jesus himself, as an initiate (Matthew 12:39), knew the secret language of the Bible. Thus he calls the fable of Jonah being swallowed by a fish merely a "sign." Those Church Fathers also knew well that the real content of the Bible was the same as that of the ancient Aryan writings; they interpreted it entirely in the same way. — So, where does the Bible come from?

The ancient teachings—common to all Aryan tribes—concerning the origin of the world, the history of the earth, mankind and races, the downfall of Atlantis, etc., which had been preserved in the Chaldean, Akkadian, and Egyptian libraries and in Greek writings, were eventually reworked by the Jews, first by Ezra, around 500 B.C. According to the Jews' own admission, it is a historical fact that Ezra, in the time of the Persian king Artaxerxes, compiled the Jewish (biblical) books in his own manner from Chaldean writings, and from

[114] V. Lanz-Liebenfels, Ostara Library, Mödling near Vienna.

them constructed a seemingly harmonious history of creation and of the Jewish race (Blavatsky III, 173). It can be substantiated by facts that the biblical pseudo-personalities and their histories are borrowed from Aryan myths (sagas)[115]. Certain parts of the Old Testament, according to the theologian Lanz von Liebenfels, are taken from the works of the Greeks Musaeus and Orpheus. The Jewish biblical history is nothing but a collection of historical facts taken from the histories of other peoples and nations, reworked in Jewish dress so that the Jewish chandala people might appear as the first and most important, God-given and chosen people on earth. Thus, it is an utterly vile literary theft and fraud, a forgery perpetrated by Jewish priests and scribes! In addition, the Jewish falsifiers filled the old Aryan writings with filth that has had a profoundly corrupting effect on our German people.

The Book of Job, too, is ancient and not a Jewish creation. It speaks of extinct animals that lived in the Tertiary period (E. Beta: Die Erde und unsere Ahnen, p. 118).

According to 2 Kings 22, an ancient—presumably walled-in—book was found in the temple that the Hebrew high priest Hilkiah was unable to read. Evidently it was written in the language of the subjugated Ur-Germans and first had to be translated by the scribe Shaphan. Thus Germanic writings fell into Hebrew hands.

As for the Old Testament, the reader will have to accept without hesitation the literary theft committed by the Jews and the falsifications that were made. The results of excavations in the Orient cannot be denied even by the Jews or by orthodox clergy.

But what about the New Testament? Jesus himself was initiated into the ancient Aryan-Atlantean wisdom. He too did not reveal his teachings to the public, but expressed them only in parables, fables, and allegories[116] (Matt. 13:10ff., 35; Mark 4:10; Luke 8:9). Hence his admonition to the disciples: "You shall not cast pearls before swine" (Matt. 7; Mark 4:2–12). He explicitly forbids them to say that he was a Kristos (that is, an adept, initiate, enlightened one) (Matt. 16:20; 12:16; 9:39; Mark 14:3; 3:12) and that he possessed and applied the occult magnetic healing powers known to the initiates. According to the Clementine Homilies, Peter said that Jesus had commanded his disciples to guard the secrets which he explained to them in confidence, keeping them for himself and the sons of his house (the Aryans).

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[115] Koch: The Aryan Foundations of the Bible. Berlin 1914, published by Johnke.
[116] Goethe too concealed his most important insights—though out of fear of the Illuminati and Jesuit order that threatened him with death. See the dreadful revelations of Rector Ahlwardt: Mehr Licht. Dresden 1910.

Apparently Jesus also knew the ancient Book of Enoch, since it shares many similarities with the Gospel of John. Thus, too, is explained the remarkable kinship—and in part identity—of his lofty moral teaching with that of Confucius, Laozi, Buddha, the Egyptian Book of the Dead, and the Psalms; these were the common property of the Aryan initiates and in substance essentially the same. Because the Hebrew priests feared that he might tell the truth and bring their deception of the people to an end, he had to die (John 11:50). Paul saw in Christ only an embodied idea. How his allegorical words are to be interpreted, one may read in Lanz von Liebenfels.

The Book of Revelation of St. John—written by a Jewish Kabbalist whom the Christian Church later declared "holy"—is a version (translation and alteration) of the Book of Enoch, an apocryphal (that is, secret, hidden) book not included in the later Christian Bible, though well known to the initiates and the Jewish Kabbalists, and in fact the Chaldean copy of an even older Aryan work. Chapter 12 of the Revelation of John, with its epistle for the feast of St. Michael, without doubt comes from Babylonian legends and has been preserved on a clay tablet fragment discovered by the Assyriologist George Schmidt (Blavatsky II, 401). That Book of Enoch, which also contains parts echoed in the Gospels, describes the history of the chosen "Aryan" people—whom the Jews fraudulently claim to be—refers explicitly to the initiated Atlantean Aryans, depicts the punishment of those Atlantean Aryans who sinned against the race-laws, and recounts the downfall of Atlantis. The Apostle Jude and many Church Fathers mention it as a holy book, and the first Christians counted it among the sacred writings. According to Blavatsky II, 84, the Book of Enoch is originally of Indian origin and dates back to the time before the destruction of Atlantis. The so-called prophecies in the Revelation of John are nothing other than Atlantean-Aryan history and secret doctrine, written in the tense of the future.

That, then, is why the Book of Enoch was not included among the Biblical books and why the reading of the Bible was forbidden to the people: they were not to learn the truth, lest Judaism—which had debased the Church into its instrument—not be hindered in its pursuit of world dominion. For this reason, too, the Church everywhere crudely destroyed works of Ariosophic content, branding them as "pagan and diabolical," in ancient Germany, in Central America whole wagon loads, and in Granada (Spain) some 80,000 irreplaceable Arabic manuscripts, and so forth. Not a single ray of divine spiritual light was to fall upon the Jewish-Roman-churchly slave masses.

For the fact of Jewish Bible falsifications, here are several proofs:

Acts 15:5–11 reports that attempts at Jewish Bible falsification had already begun in the time of the Apostles. Time and again, the mass of baptized Jews strove, as "zealots of the law of Moses," to twist the religion of Christ into a Jewish one. Certain complaints and remarks of the Apostle Paul (2 Cor. 11:26; Phil. 1:15 and 3:18) reveal how Jewish influence grew and prevailed. Not in vain did Jesus himself expressly and repeatedly warn against the leaven of the Pharisees and Sadducees (Matt. 16:6). And these knew very well (Acts 6:7) why they had themselves baptized: the Christianity, which was becoming very dangerous to Judaism, was to be neutralized by Jewish Bible falsifications and, through Judaization, made into a pliant tool of the world-powerful financial Jewry even then, for the achievement of world dominion. The devil's work succeeded only too well. And the churches know it "and cannot find the strength and the courage to give honor to the truth" (Harnack).

The Church Father Origen (born 185 A.D.) confirmed that many men (Jews) did not hesitate to add to or subtract from the sacred text of the Gospels. The widely known theology professor Harnack recounts in his work on the Greek "Marcion," published by Hinrichs in Leipzig, the following historical fact: That Christian Greek Marcion demonstrated—in 144 A.D. at the first Roman synod before the assembled presbyters, in agreement with what has just been laid out—that immediately after Christ's death a grand Jewish conspiracy against the truth had begun, and that the Jews had brought Christ's teaching and tradition into confusion and contradiction, so that they might appear to the world as the fulfillment, the completion of the Jewish law; further, that the entire Old Testament had nothing to do with Christ; and that the four Gospels, the Pauline epistles, the Acts of the Apostles, the Revelation of John, and the letters of various authors under the names of apostles and apostolic disciples, in their present form, were all falsifications by the Jews in both title and content, and thus the ecclesiastical Christianity was a Jewish Christianity. Great was the impact of his revelations. The Judaized Church was in mortal danger. With boundless energy it leapt into battle; it destroyed Marcion's brilliant writings and his congregations.

The reformer Dr. Martin Luther—surely an unimpeachable witness even for orthodox clergymen—came to the judgment that the Jews, "these true liars and bloodhounds," "have from the beginning and still to this day without ceasing twisted and falsified Scripture with their deceitful glosses" (Von den Juden und ihren Lügen, p. 120), and pleads with the "Hebraists (scholars of Hebrew), for God's sake" to cleanse the holy ancient Bible of the filth of the Jews and to wrest it from Jewish understanding.

Senior Pastor Andersen in Flensburg writes in his work The German Savior (Munich, 1921, p. 47) that the falsifications of the Gospels are "so utterly

Jewish, crude, and superstitious" that one turns with relief to the Syriac text of the Codex Levisianus (a Syriac original version of the Gospel), discovered in 1892 on Mount Sinai, in which, even in the first quarter of the 5th century, the passage in Matthew 1:16 honestly reads: "Joseph, to whom the Virgin Mary was betrothed, begot Jesus." Andersen suspects that Jesus and Mary were of Aryan descent and "strongly protests against the brazen attempt to place Jesus in sexual connection with Judaism or even to make him a son of David[117]."

We now know that the Old Testament was compiled by Jews from ancient Aryan books for their political purposes, and that the New Testament too, alongside Ario-Germanic wisdom, contains crude Jewish falsifications. Ignorant Christian priests concealed the truth from the people—even that taught by Jesus—presenting as religion, truth, and revelation what is only allegory and symbolism, myth, fable, parable, and falsification, and forcing the Christian peoples by every means of the cruelest Inquisition to believe as divine truth and revelation what is in reality only the poetic clothing of fundamental truths or the brazen forgery of a criminal society. They leave the blindfold on the people's eyes, presenting the exoteric (the shell) as the esoteric (the kernel). The ritual of the Church, which in fact was intended to symbolize Aryan wisdom and developed from the mysteries of the ancient Aryan religion, is taught to the people as dogma and revelation. Moreover, both Catholic and Protestant churches support the efforts of Jewish Bolshevists to achieve world dominion by designating the Jewish people, contrary to the truth, as the "Chosen People." The same accusation must be leveled against the schools.

From the statements of clergymen who have read Baldur and the Bible, it is known that thousands of them suspect the truth and long for the day when they may speak it openly and thus free our people from an immense lie and lead them to their liberty. If this does not happen, there is the danger that the people will throw away the kernel along with the shell. If, however, the Bible is interpreted according to its true, hidden meaning and freed from the Jewish falsifications, then—as was demonstrated in the preceding chapter—it becomes a mighty history of the origin of the world and of humanity, a sublime book of Ario-Germanic wisdom and Ario-Germanic racial ethics and racial politics, whose divinely ordained application would guarantee the German people, by natural law, a glorious resurrection and future.

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[117] It is nothing short of monstrous to claim that God would have chosen precisely the most shameless, immoral, deceitful, "bloodthirsty" (Luther), and most rapacious of all peoples—that is, the Indian gypsy people of the Jews—to send his Son into the world. Since Christ himself called the Jews children of the Devil (John 8:44–45), and God the Father and the Son are one, it would follow that God, his Son, and the Mother of God would all be children of the Devil if one claims that Jesus was a Jew. One can see how foolish, self-contradictory, and blasphemous the false doctrine of Christ's Jewish descent is.

# Chapter 32

## Baldur's Death. His Descent into Hell and Ascent into Heaven, His Return for Judgment, and the Prophecies of the Bible about Jesus.

With the death of the wise and just Baldur, and with the downfall of the rule of the Æsir in general, all that had given Atlantis its radiance and splendor, its power and beauty, all that had bestowed upon it peace, tranquility, and justice, was lost. The golden age of the Aesir had sunk away, and under the priests' whip Atlantis became not an "island of the blessed" but an island of the accursed. It is no wonder that the glorious age of the rule of the Æsir never faded from the memory of later generations, and that around the Æsir—especially around the people's beloved, Baldur—a crown of sagas formed, passed down to our very own day. And whenever these sagas told of an Æsir who would one day return as the savior of the world, it was always the mighty Æsir Baldur of Atlantis who was meant.

The Younger Edda dwells at length on Baldur, the only son of Odin and Freya. It describes his character in the following words: "Of him only good can be told; he is the best and is praised by all. As for his appearance, he is so fair and so white that he shines with radiance. From his face beams forth a brilliant light that envelops his whole form. He is the wisest and highest among the Æsir and is regarded as the most beautiful and the kindest. Whenever he had to give judgment, his decisions were always so just and at the same time so mild that none could challenge them."

Almost word for word, the Bible also reports to us about Baldur. Various biblical passages describe his appearance as white, with eyes shining and radiant (Revelation 1:13ff.; 19:11–16).

The Book of the Prophet Isaiah is able to tell us much about Baldur, the Æsir of the Aesir. I consider the greater part of this supposedly prophetic book to be nothing other than the written-down Baldur saga, recorded by some learned Sumerian-Chaldean or Egyptian priest. It even seems as though the Jewish literary thieves who cut and adapted this account for their own purposes had left the heading standing; for "Isaiah" means nothing other than es-aia = as-aia, that is, the Æsir of the Aesir. The later additions and alterations are easy enough to recognize.

The other so-called "prophetic" books—so called because they allegedly contain prophecies about Christ—also contain references to Baldur of the Æsir: Haggai = Aggai = Agg-aia = Ægir (Æsir) of the Aesir; Zechariah = Sa-aria = as-aria = Æsir of the Aesir; Malachi, Joel, Daniel, and others. It is quite telling that the names of these supposedly Jewish prophets sound Aryan.

According to Isaiah 4:3, Baldur is the wisest, the most beautiful, and the kindest. He is the best of the Æsir and is praised by all. His reign is the most just and mild (Isa. 9:5–6, 11). Under his wise and powerful rule there is peace and quiet in the land and in his great world empire (Isa. 2:4; Isa. 41). No one seeks justice or peace from him in vain (Isa. 2:3; Psalm 72 and 110).

It is obvious that the people clung with all their soul to this wise, kind, and just ruler. His mortal enemy was, as is well known, the half-breed Loki, the high priest of Atlantis. Loki's goal was the establishment of the priest-state and the destruction of the rule of the Æsir. Baldur stood in the way of his final aim. With devilish cunning Loki set to work to abolish the rule of the Æsir. First, both this rule and especially Baldur himself were thoroughly slandered before the gullible populace (Isa. 53:1–3). The Edda presents these mockeries under the heading Loki's Flyting.

With silent contempt, Baldur bore Loki's insults and the scorn of the people (Isa. 53:3), yet like Ludendorff and Hindenburg he nevertheless did his duty. Baldur fought heroically for the cause of the people (Isa. 53:4–8), but was struck down by his own treacherous countrymen.

*"Hödur brings forth*
*The noble scion of glory;*
*He will spill Baldur's blood,*
*Bring the age to an end,*
*Odin's son."*

(Baldur's Dreams)

*"I saw Baldur,*
*The bleeding god,*
*Odin's son, doomed to misfortune;*
*On a high stem there grew*
*The branch of mistletoe,*
*Tender and fair.*

*To him was the branch,*
*That appeared so delicate,*

*Turned into a bitter arrow of sorrow:*
*Hödur shot it;*
*And Frigg wept in Fensal's hall,*
*For Valhalla's woe."*

(The Seeress's Prophecy)

The Nibelung Saga transforms Baldur into the fair-haired Siegfried, and Loki into the dark Hagen. According to the Edda, Loki prepared a dreadful fate for Baldur: he had the grievously wounded Baldur thrown into the fiery pool, the burning crater—that is, into hell—and thereby inflicted upon him the greatest dishonor (cf. Isa. 53:9).

The malicious Atlantean high priest, Loki, triumphed. The hated rule of the Æsir was broken; the "saints of God" on Atlantis seemed to have been exterminated. Everyone bore Loki's mark in order not to stand out and not to appear suspicious as a descendant or friend of the Æsir.

From the state of the Æsir there arose a priest-state; from priestly rule came arbitrary despotism. Whoever did not submit to the demands of the priests was cast alive into the crater. The public schools maintained by the Æsir perished, for the priestly system required popular stupefaction for its preservation. Whoever did not accept the teachings of the priests uncritically was suspected of heresy and executed. In the priest-state one was without rights and without protection, as in the later Roman Papal States. Naturally, this also led to a decline in economic life. All the more, therefore, did the people look back on the rule of the Æsir as resplendent beyond measure, just, and mild.

With the overthrow of Aryan rule on Atlantis, the remnants of the Aesir scattered in flight among the heathens, much as the noble Saxon families after Charlemagne's thirty-year papal-imperial war of extermination saved themselves among the Slavic peoples, or in Iceland, Poland, and Sweden. Understandable, then, is the deep longing of the Aryans scattered across the world for an Aryan national state (cf. Isaiah, Haggai, and Revelation) and for the return and renewed rule of the Æsir. The people on Atlantis yearned, from beneath the priestly tyranny, for the just and mild reign of Baldur once again. Visitors from the colonies to Atlantis sensed this and wrote accounts of it, some of which have come down to us in the prophetic books of the Bible. Among the Aryans of Northern Europe, too, the memory of the mighty Æsir Baldur (also called Pol, Bol, Bul, Bel) remained alive. Numerous place names recall him: Bollweiler, Hilpoltstein (the holy stone of the light-god Bol–Baldur), Bolzingen, Boistatt, Bullnheim, Bela, Belgrad, Baldern, Baldernheim, Baldingen, Belsheim, and so on.

Just as the Germans could not believe in Barbarossa's death, but imagined him still living in the Kyffhäuser, awaiting his return to found a new German Reich, so too the saga does not allow Baldur to remain forever dead. He will be brought back from Hel's realm—that is, he will rise from the dead (Rev. 1:7; 19; 22:2; Isa. 32; 35; 42:7; Ezek. 11:15; 25). He will take Odin's throne and reign again in full power, strength, and glory (Isa. 51:9; Isa. 11). Naturally, Baldur belongs to the lineage of the Æsir. Isaiah designates him as a son of Jesse (the Izeds), that is, an Æsir.

Baldur will also return to render judgment and compel the nations into peace (Micah 4:3; John 5:25–30; Micah 4:24). He will destroy all gods on earth, and all the "islands of the heathens" (!) shall worship him (Zeph. 2:11).

*"Then comes the noble one to high judgment,*
*A mighty one from above, who rules all."*

(Edda)

*"Then comes another,*
*The most exalted.*
*Never dared I*
*To name him;*
*Few see further*
*Than until the All-father*
*Draws near the wolf."*

(Edda)

Baldur will gather around him the saints of God (the Aryans) and cast the "beasts" and "heathens"—that is, the mixed breeds, the low races, and beast-men—into the pit, and he will judge the world with justice. Zech. 9:9; Isa. 11:3–5; 32; 42:1–10; 45:18–25; 59:16–21; 61:1–2; Rev. 21; Isa. 42:4, 10; 59:18 all undoubtedly refer to Atlantis and Baldur, for they explicitly speak of the "islands" belonging to Atlantis. But Palestine had no islands and no significant contact with the sea.

Baldur will create a new earth and a new heaven (Isa. 65:17). According to the Edda, the "earth" rises from the sea, green and fair; the fields bear unsown; the surviving Æsir once again dwell on the Idafield, united with Baldur, who rises again from Hel's realm. They find in the grass the golden board-game which the Æsir once possessed. The fruit of the earth will be

splendid and beautiful among the saints of God, that is, among those whose names are written in the Book of Life (Isa. 4:1–2; Luke 10:20).

*"See rising up for the second time*
*Land from the waters, fresh with green:*
*Forests fringe it; there soars the eagle,*
*Feeding on fish by the rock.*

*On the Idafield the Æsir find themselves,*
*And speak there of the mighty worm,*
*And recall the great deeds*
*And ancient runes of the Counselor.*

*Once more they will find*
*The wondrous golden tablets in the grass,*
*Which were theirs before the dawn of days.*

*Unsown shall the fields bear;*
*Evil shall be better; Baldur returns home;*
*Hödur and Baldur dwell in Valhalla*
*Glad, the battle-gods—Know you yet more?*

*The lot-branch will Höenir then lift;*
*It shelters both brothers' sons,*
*The wide wind-home—Know you yet more?*

*A hall I see, sun-glittering,*
*Thatched with gold, standing in Gimlé:*
*There noble hosts shall dwell,*
*And joy shall rule in distant time.*

*The dark dragon flies deep below,*
*The glittering serpent, from shadows shining.*
*He flies over the field: in his feathers carries*
*Nidhögg the dead: Now he sinks away."*

(Edda)

The "Fountain of Life" (Urd's Well) will flow again on the Idafield (Rev. 22:1; Isa. 12:5; Joel 4:18), and to the one who thirsts, "the water of life" will be given freely. On both sides of the "River of Life" that flows from Urd's source, the "Tree of Life" (fig trees!) will grow again and "bear fruit twelve times a year" (Rev. 22:2).

Of the "new earth" and the "new heaven," Rev. 21:1; Isa. 2:4; 11:6–10; 52:7; 65:17–25; Isa. 35; 41[118] speak. Isa. 43:2 promises that no world-conflagration and no flood will come again. All will live in peace as at the beginning (Micah 4:3). Baldur will destroy all the gods, and "all the islands of the heathens" (the islands belonging to Atlantis, in the midst of the sea) must worship him (Zeph. 2:11). According to the concordant promises of the Bible and the Edda, Baldur will make all things "new" (Isa. 44:1–7; 91:1–5; Rev. 21:5–6). A new city of God with twelve gates (three times four, four for each ring) will arise (Rev. 21; Zech. 14:8; Ezek. 48), and all around it will shimmer again as if of pure gold (the bronze ring-walls, Zech. 2:1), and those who enter it will be marked in the Book of Life (Rev. 21; Zech. 14:8; Dan. 12:1).

Baldur will bring peace to the world and "will pitch the palace of his tent between two seas" at the "high, holy mountain of God" (Isa. 57:15), and he will "create a new heaven" (heavenly city and holy mountain of God) (Isa. 57:15; 11:9; 52:7; 65; Psalm 72). At the foot of the holy mountain, a new "Fountain of Life" will spring (Rev. 22; Isa. 1:3; 12:31; Rev. 16; 22:9; Joel 4:8; Zech. 14:8), and "a new Tree of Life" will sprout forth (Rev. 2).

Running through all the biblical accounts of Baldur is the moving, unshakable faith in a radiant future of the Aryan race after the overthrow of the lower races. Baldur will gather the Aryans—that is, the "saints of God"—again into one land, so that they will once more be first among all peoples (Isa. 35:8–10; 51:11; 60:21–27; 62:11–12; Ezek. 34:11–31; 36:24–27; Dan. 12:1, 7; 7:27). "He will wipe away their tears" (Isa. 25:8; Rev. 21:4). "All the dispersed Aryans he will gather into one great people" (Isa. 11; 60; Ezek. 11:15–21). It is as if this prophecy had been written for the shattered "saints of God" in Germany!

Isaiah 60:5 and 9 speak explicitly of Atlantis by the sea and of Baldur (cf. also Micah 5; Ezek. 11:15–21). From the Aryans will arise a great people (Isa. 60:22), into whom Baldur will breathe a new spirit (Ezek. 36:26–27; 11:19). Baldur will be the savior of all nations (Isa. 49). He will trample down the non-Aryan peoples and the "heathens" and will exterminate the "beasts" (the lower races) (Isa. 63:2–6; Rev. 21:8). He will cast them into the fiery pit. With an iron rod he will rule the nations (Rev. 19:15) and crush them with an iron scepter (Psalm 2 and 72). Psalm 72 refers expressly to Baldur and Atlantis "between the seas," "from the river Hiddekel to the ends of the earth." (And yet this psalm is deliberately attributed to Solomon!) The nations will beat their swords into ploughshares and their spears into sickles (Micah 4:3). From Zion—that is,

[118] This is entirely consistent with the astronomical and geological observations of the Aryo-Atlanteans: they report periodic changes in the position of the earth's axis and the resulting changes in the structure of the earth's crust and in climate.

Asgard—the law will go forth, and the word of the Lord from Jerusalem, that is, from the holy city of God on Atlantis (Micah 4:2).

Under Baldur's just rule (Zech. 9:2), Aryan wisdom and Aryan schooling will once again flourish (Daniel 12:3). He will exterminate all idolatry and with it the lower races (Zeph. 2:11). To the holy people of the Aesir is given all power on earth (Ezek. 7:27). The savior Baldur will erect a new temple (Isa. 60:13).

Given Baldur's historic significance, his personality weighed incomparably more than that of all the renowned men of world history. His name was on everyone's lips. His praise was spread by the dispersed Aryans throughout the world. No wonder that he was placed in heaven, and that the various religions of antiquity spoke of him as a god, a sun-god, and a savior of the world! (Details in chapters 33 and 34).

Among the religious legends of antiquity that dealt with Baldur, the Persian is especially noteworthy. The Persian Avesta (the religious book of the Persians) contains, according to Otto Hauser[119], the same vision of the end times, the same savior-myth, and the same redeemer-idea as the Bible. But since the Avesta is 1,000 years older than the Bible, these redeemer-ideas are evidently borrowed from the Avesta, or from Aryan literature. The idea of a savior only entered Judaism and its writings with the Babylonian-Persian captivity, for which purpose see chapter 30. How closely the Bible leans on the Zend-Avesta of the Persians may be shown with a small example. The Avesta teaches: When the Redeemer (Savior) comes, the righteous will ascend into heaven, the unrighteous will be purified in a stream of fire (purgatory) that consumes all impurity before they may enter the eternal realm of light. Compare this with the doctrine of the Catholic Church.

In the world-historical struggles of the present day—which are nothing other than the final campaign of annihilation by the lower races against the Aryans—the following points from what has been said deserve special emphasis and proclamation:

The Bible designates not the Jews, but the Aryans as "the chosen, holy people of God."

- To them belongs the whole world.
- The Aryans must not mix with the lower races, but must strictly keep themselves apart from them.

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[119] Otto Hauser: World History of Literature. Leipzig 1910, Bibliographisches Institut.

- For their preservation, they must unite in one land into a great people.
- Their future king will, for the sake of preserving the Aryans, mercilessly exterminate the lower races.

These words of the Bible stand in the sharpest contrast to the false ideas preached to the Aryans by the lower races—of love for mankind and one's neighbor, of the equality of all men, of reconciliation of nations, of the League of Nations and brotherhood of peoples—ideas calculated only to paralyze the strength and activity of the Aryans and to deliver world dominion into the hands of the lower races. In the final struggle of the Aryans, the Bible therefore gives them the right signpost: merciless extermination of the lower races, a goal proclaimed by none other than Jesus himself (proof in chapter 37).

Truly heart-moving and deeply stirring, from the grayest antiquity, resounds the lament of the Aesir—trampled underfoot by the lower races—for their king Baldur, and their never-ending hope for his return, a hope which sustained them through the unspeakable misery brought upon them by the "beasts" and "heathens."

Their desperate plight mirrors the distress of the German people, whose fate thus far has been all too similar (see chapter 36).

Who will be its savior and deliverer from distress and death, who will be its Baldur, "who will shatter the heathens round about with an iron rod"?

None other than Christ—the true Christ—as chapters 34 and 37 reveal.

# Chapter 33

## Baldur and his Veneration as a God

Why the Atlantean Ase Baldur, lifted up to the heavens by the priests of Atlantis and worshiped by the people as a god, was especially revered in all ages has already been sufficiently discussed in Section 32. God the Father Odin, God the Son Baldur, and the Mother-Goddess Freya, under different names, played a major role in all religions from the downfall of Atlantis up to the present. The preference for Baldur in the cults of the ancient civilized peoples is fairly consistent; only the name of Baldur and the manner of his veneration vary[120].

In Egypt, Baldur was worshiped as the sun-god Osiris, and the Mother of God as Isis (fig. 14). Osiris (fig. 26), who according to Egyptian belief spread good conduct throughout the land and gave excellent laws, died in the prime of his strength and glory. His death was commemorated in Egypt with extravagant mourning festivals. Yet the Egyptians did not believe Osiris to be truly dead, but risen again. His resurrection was celebrated every spring with exuberant festivities.

The Osiris-Serapis cult and the veneration of the Mother-Goddess Isis (called Maya in Babylon) entered Rome under the emperors at the same time as Christianity. The similarity between the two cults is noteworthy. The demoralized, racially degenerate Romans sought in the Egyptian cult of the Mother of God—with its rites, festivals, processions, temple visits, and outward ceremonies—atonement and purification. Participants in the Osiris- and Isis-cult wore as a token of membership a secret sign, an amulet hanging on the neck: a cross (!!), the old Aryan-Atlantean symbol. The reader may judge for himself how much of this Osiris- and Isis-cult can be found again in the Roman papal church[121].

According to the teachings of the Indian holy books of the Rigveda, Vishnu (Baldur) will appear at the end of the present age upon a white horse (!) to reward the good, to destroy the sinners, and to bring forth a new world out of

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[120] Dr. Minkwitz: Der Tempel. Mythologien der vorzüglichsten Kulturvölker bis zum Christentum. Leipzig, Oehmke. — Göll: Göttersagen und Kultusformen. Leipzig, Spamer. — Petiskus: Der Olymp. Leipzig, Oemelang.

[121] Dr. Hermann Schneider: Kultur und Denken der alten Ägypter. Leipzig, 1907, Voigtländer. pp. 549–554.

the ruins of the old. (Compare Revelation 6:2 and the identical accounts in the Edda and Revelation.)

The role of Vishnu-Baldur is also taken by the Indian fire- and sun-god Agni. In his honor, according to the Rigveda, the faithful joined together in a communal meal consisting of a consecrated cake made of flour and butter, and the drink Soma. It was believed that Agni dwelt invisibly in both substances. Thus, in bread and Soma-drink, they partook of the body and blood of the god Agni and felt united with him; they imagined him present at the meal and thought they consumed his body and blood. We will encounter this same sacramental custom again in Western Asia, Palestine, and Rome. When Catholic priests later found this ritual among the peoples of Central America during the conquest, the conclusion was natural: the religious practice of receiving the body and blood of the sun-god in a sacramental meal originated in the Atlantean priesthood and thus in decadence. In fact, it can be traced back to the most ancient practices of primitive peoples: eating the flesh and blood of parents or slain enemies to acquire their strength and spirit. Such customs and ritual murders still occur in Africa[122]. The Atlantean priesthood, arising from this lower element, took over the practice and integrated it into the highest religious acts, giving the masses consecrated bread and wine as the body and blood of the sun-god, thereby mediating his power to them.

Throughout the Near East, Baldur was worshiped under the names Adonis, Tammuz, Attis, Dionysus, Marduk as a beautiful youth-god who is slain, but through his death renews nature and rises again in glory. The resurrection festival of this god was celebrated every spring, especially in Antioch, the favorite city of the Apostle Paul. There, his image was solemnly buried amid the lamentations of women, and on the following day the resurrected god was greeted with the jubilant cry: “The Lord lives, Adonis has risen again!” At that time, his image was made to rise from the grave by a mechanical device—much like in the Roman Catholic Church today[123].

In other Near Eastern cults, the resurrection of the god Baldur was celebrated on the third day after his death. How strangely similar this sounds to the biblical account of the death and resurrection of Christ!

Is it not conceivable that Christian missionaries told these heathens of the Near East that their Christ was the same as their god Adonis, Tammuz, Attis, and so on? They only needed to add that God had become man (Christ) to offer himself as a sacrifice for humanity, and the new Christian religion was already fixed in its essentials. And indeed, how peculiar: it was precisely Paul, who

[122] Frobenius: Und Afrika sprach. Vol. 1, p. 46 ff.
[123] Drews: Die Christusmythe. Jena 1910, Eugen Dietrichs.

fused the Baldur-legend with the Christ-idea, who had never seen Jesus himself and knew nothing of a historical Jesus.

The simple Aryan Jesus could never have dreamed that he would one day receive divine worship in place of Baldur, Adonis, Attis, and others. How could he—who called himself expressly only "Son of Man," who opposed every external cult, every formality, and desired a religion of the spirit—how could he have tolerated such heathenism!

Even in Jewish circles, before Christ, there already existed belief in a slain and risen Anointed One, called "Chrischna, Chrestos." This idea was borrowed by Judaism during the Babylonian captivity from Persian religion and the cult of the Persian sun-god Mithras. Just as in the Adonis and Mithras services of Asia Minor, certain Jewish sects also offered blood sacrifices in the worship of the slain and risen Anointed One. The ritual murders of the Hebrews, confirmed by judicial inquiries[124], evidently go back to these superstitious heathen practices.

But consecrated meals were also found among Jewish sects even before Christ, consisting of cakes and wine offered to the Queen of Heaven and to other gods, exactly as among the Indians and as in the Mithras Mysteries (Jeremiah 18:25; 19:13; 32:29; 44:17). It is well known that the Essenes and other Jewish sects also practiced the ancient custom of the sacred meal.

The Lord's Supper was therefore already an institution of those Jewish sects which venerated Baldur and the Mother of God, and from which Christianity developed. In Persia, Baldur appeared as the sun-god Mithras. His worship generally took place in secret, in caves and grottos, and during the time of Christ it spread to the West, especially in Rome.

As in the sun-cult of the Near Eastern sun-god Attis, so also in the Mithras cult, for the purpose of atonement or rebirth, an animal—often a lamb—was sacrificed. Through the blood of the sacrifice, the believer attained new life, cleansing from all sins, and healing of the soul.

Human sacrifices were apparently not excluded in the Mithras cult. Even the Roman emperor Commodus, according to his biographer, defiled the Mithras sacrifice with an actual murder.

It is striking that in the Christian church of the first century, as in the Mithras church, a lamb was solemnly slain, and its blood collected in a chalice.

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[124] A. Fern: Jüdische Moral und Blutmysterium. Leipzig, 1920, Hammer-Verlag.

This lamb in the Christian church was identified with light and life, and with Christ. Thus Christ was called the "Lamb of God who takes away the sins of the world," and also "Light and Life."

In the first centuries, the lamb, connected with light and fire, was among the most beloved images in church language and among the most common symbolic depictions. The lamb was also connected with the cross; a halo of the sun surrounded the head of the lamb. Even today, Christ and his symbol, the lamb, are still often shown surrounded by rays of the sun. This points to the pagan origin of the customs and to Christ as a sun-god. The Church Father Tertullian admitted: *"Many believe with good reason that our worship is sun-worship."* And for a long time the pope and church fathers remained aware that the Christian cult had taken the place of sun-worship, and that Roman Christianity had developed out of the Persian cult of the sun-god Mithras—that is, out of Atlantean-Oriental paganism. The Christians of the first centuries believed that Christ—depicted, like the sun-god Mithras, with an oval crown of rays symbolizing the ecliptic (the sun's path)—was the sun. The church fathers fought with all their strength against the veneration of Christ as the sun. Exhaustive proof of this was provided by Prof. Andrzey Niemojewsky[125]. Until the 6th century people prayed: "Our Lord, the Sun," which was later altered to "Our Lord, the God" (Blavatzky III).

How the papacy itself regarded Christianity is shown by a few examples: Pope Leo IX once said to Cardinal Bambus: "How much the fable of Christ has already brought us and ours is known to the whole world!" The debauched Pope Alexander VI (1492–1503), who lived in incest with his beautiful daughter Lucretia, mocked the Christian faith and confessed to Prince Pico della Mirandola that he was not a Christian. He called the "best religion" the stupidest one. — King Philip of France accused Pope Boniface VIII of having said: *"It is absurd to believe in one and at the same time in a threefold god. In Mary I believe no more than in a she-ass, and in the son no more than in a foal. Sacraments are nonsense, Mary was a mother like mine…"* and so on[126].

Through baptism, through sacred meals, through its teaching of the resurrection of the flesh, and through the outward representation of the Mithras cult by a Mithras pope in Rome up until the fifth century AD, the Mithras cult exhibits a remarkable similarity to the Roman Catholic Church and papacy. The Christian church later, not without calculated design, shifted the feast of Christ's birth to December 25th—that is, to the birthday of the unconquered sun-god Mithras. The worship of Mithras and the Mother of God played a significant role in Rome during the first centuries of the Christian era. Under the Antonines, it

[125] Andrzey Niemojewsky: Astrale Geheimnisse des Christentums. Frankfurt am Main, 1913.
[126] Corvin: Der Pfaffenspiegel. Rudolstadt, Boek.

spread even further, and the emperor Septimius Severus and his sons made the Mithras cult one of the official imperial religions. At the beginning of the 5th century, the Christian poet Paulinus still referred to the "black Mithras caves." The Mithras cult was in turn related to the gruesome cult of the Etruscans in Italy, which took place in dark caves, and many of whom rose to the Roman imperial and papal throne (see Grünwedel: Tusca, Leipzig 1922). Only gradually could the Christian church gain a foothold in Rome. Yet already in the 3rd century, as the theologian Harnack aptly observed, Christianity—with its priests, sacrifices, and holy mysteries—could rival the most pompous pagan cult.

When exactly a fusion of the Isis- and Mithras religions with the Roman papal church occurred cannot be determined with certainty, and the latter carefully conceals it. But the following facts give us much to think about: Pope Hormisdas (514–523) bore a Persian name (Ormuzd, Ahura Mazda) and kept it even as pope. The Holy Father bears the name Papas, the title of the Persian, Central American, and Atlantean pope. He sits upon the holy Vatican chair, that is, the chair of the holy Mithras pope decorated with the signs of the zodiac, and he wears the tiara and mitra on his head, both peculiar to him and to the Atlantean pope. The bishops carry in their hands the staff of the Egyptian gods, and Catholic priests to this day shave their hair (tonsure) in the manner of the Egyptian priests of Isis. On the same Vatican hill where the pagan Mithras pope once offered the bloody atonement sacrifice for the faithful during the resurrection festival of Mithras-Baldur, and where the palace of the Persian popes stood, now also stands the palace of the Roman pope and of St. Peter's Basilica[127], in which the pope offers the holy Mass sacrifice.

Thus the Roman Catholic Church appears as a continuation of the pagan Mithras, Osiris, and Isis cults, and seems to have borrowed from the Aryan Christ only the addition of the word "Christian." Despite the undeniably tremendous progress in the fields of civilization and culture, what essentially still remains is: the Atlantean, Aryan- and culture-hostile priest-state, the Aryan-Atlantean papacy, and the dark paganism of poor people held in bondage for many thousands of years.

To be sure, the Roman Church has reduced the number of gods, but it still allows the faithful to pray to a countless host of patron saints and to the Mother of God, and—as among the pagan Slavs—to a deity consisting of three persons[128].

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[127] Otto Hauser: Die Germanen in Europa. Dresden 1916, Heimat und Welt, pp. 110 ff.

[128] The first Christian church denied the divinity of Christ, as did Bishop Paulus of Samosata at the Council of Antioch, Bishop Arius in 325 at Nicaea, and 300 bishops at the Council of Milan. As late as 358, at the Council of Ancyra, it was decreed—and confirmed by Pope Liberius—that the Son was not of the same essence as the Father.

# Chapter 34

## The Historical Jesus.

According to the foregoing facts, it is beyond doubt that the legends of the Edda concerning Baldur and the so-called messianic prophecies of the Bible share the same historical background in the son of a Germanic Ase, and refer to the same person—evidently a historically very significant figure, a Germanic king or king's son. This is not only because of the agreement in content, but also due to the circumstance that the so-called prophetic books were, for the most part, taken from ancient Atlantean-Germanic sacred books and documents by the Jewish falsifiers of the Bible and of history, and then reworked for their own purposes.

Definitive historical evidence for the life of a Jesus in Palestine 1900 years ago cannot be produced at all. A number of well-informed theologians and historians deny his existence outright and relegate the entire story of Jesus to the realm of legend and fable. Professor Drews (The Christ Myth) describes the entire history of Jesus, on the basis of thorough investigations, as a myth (legend); Andrzej Niemojewski, in his extensive two-volume scholarly work (God Jesus, Munich 1910, Huber), presents him as an astral myth (star-legend).

In all of these scholarly investigations, however, certain points seem not to have been sufficiently considered, or not considered at all.

As shown in the preceding sections, the essential parts of the Catholic rite and a fundamental portion of its doctrines already existed thousands of years before Christ in the Atlantean world religion, and—prior to our era—among the Central American Indians and in various Near Eastern cults. The first emissaries of the Christian Church in Tibet were astonished to discover, in Tibetan heathenism, element by element of their own Roman cult. The Great Lama (i.e. the Tibetan Pope) offers bread and wine in small portions, eats and drinks, and distributes them (the Lord's Supper). He wears the tiara (the triple papal crown), just like the Pope in Rome. Even crozier, bell, and keys are not lacking (Sven Hedin, Transhimalaya, III, 281 ff.). Added to this are monasteries and altars, monks and nuns, celibacy, incense and holy water, relics of every kind, confession, forgiveness of sins, the rosary—just as in the Catholic cult. Sven Hedin, who visited Tibet himself, saw in these facts a catastrophe looming for the Church.

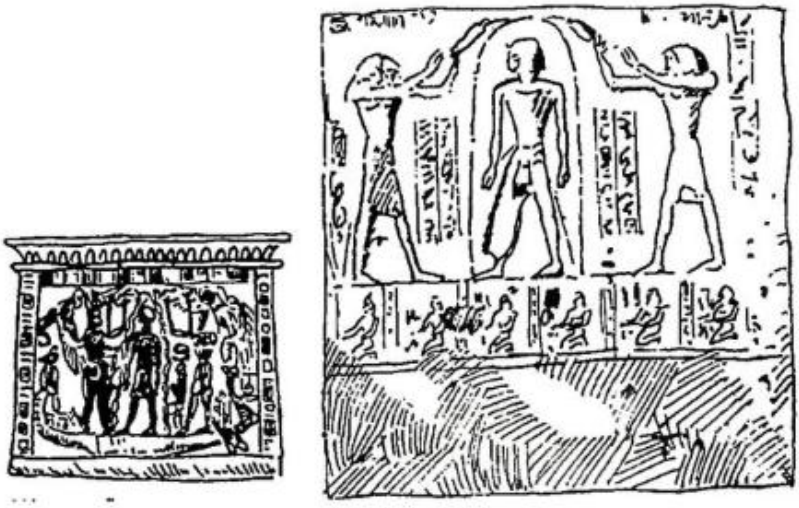

Figure 53: Egyptian illustration of the ancient customary practice of baptism.

Figure 54: Egyptian baptisms of fire and water. From the Temple of Set I at Abydos in Upper Egypt.

Baptism—and indeed both water and fire baptism—was already long before Christ in use within the Egyptian cult, as ancient Egyptian depictions sufficiently prove (figs. 53, 54).

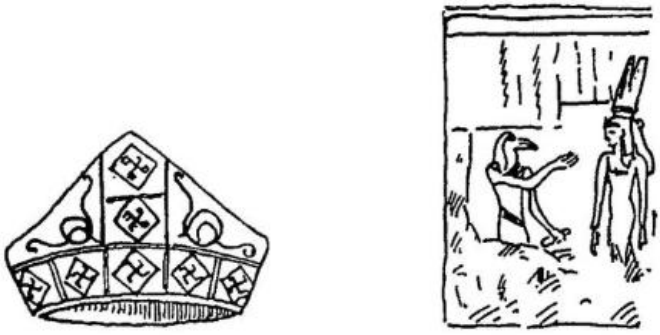

Figure 55: Hooked cross / swastika on a bishop's miter of the 8th Century. From Michal Zmigrodzki's *Historia Swastyki*.

Figure 56: The Egyptian Annunciation to the Mother of God that she will soon bear a son. From a bas-relief illustration in Thebes.

When being admitted into the Mithras communities, the initiate had to undergo certain ceremonies, which were called sacraments. First, he was baptized by the lighting of candles—that is, immersed in water—and received on his forehead a sacred sign (according to the reliable reports of the Church Father Tertullian, a cross), tattooed, which appears on Christian sarcophagi and images of the first centuries, as well as on a bishop's mitre from the 8th century. The sign of the cross is an ancient Aryan-Germanic custom. Paul himself bore a cross on his body and boasted of it (Gal. VI, 17). (Fig. 54.) The cross, worn as a golden, silver, or bone amulet around the neck, or tattooed on the forehead, neck, or chest, or woven into clothing, was considered among the Mithras, Attis, and Adonis communities as a sign of recognition and fellowship. We find a similar custom even in the present day. That Paul bore the cross on his body should cause no surprise, since his birthplace, Tarsus in Asia Minor, was precisely a main center of the Adonis, Attis, and Mithras cults.

Figure 57: Conception of the Queen Mother by placing a cross beneath her nose. From a bas-relief in Thebes.

Figure 58: Upper row: the birth of God's Son. Bottom row: the newborn Son is honored. From a bas-relief in Thebes.

After baptism, a sacramental meal took place, in which the priest consecrated the unleavened (!) bread marked with the sign of the cross and the cup, by means of sacred formulas. This communion was celebrated in remembrance of the Sun God's last supper before his ascension. (According to Andr. Niemojewsky, God Jesus I, pp. 39, 169ff.)

How, then, could a Jesus in Palestine about 1900 years ago have instituted the sacraments of baptism and communion, when they had already long before been custom? How could he be the founder of the Christian Church, when its main substance was already there before him?

Thus the Christian Church appears as nothing other than a continuation of the Near Eastern cults of Attis, Adonis, Mithras, and Osiris. “The teaching of Jesus is nothing other than radiant, native, beautiful embroidery made from foreign enigmatic material.” (Beta: The Earth and Our Ancestors, p. 188).

This is confirmed by none other than Saint Augustine with the words:

“That which is now called the Christian religion already existed among the ancients and never failed to be from the beginning of the human race, until Christ came in the flesh (what is meant here is likely an incarnation of a man who had already lived before). Since then, the true religion, which had already existed, began to be called the Christian religion.” (Quoted in A. Niemojewsky I, p. 170).

According to the clear testimony of St. Augustine, therefore, the Christian Church already existed before the biblical Jesus, only the name had changed.

As further proof that the life story and teachings of Jesus had already long existed before 1900 years ago, a few more pieces of evidence may be cited:

The Mother of God stories (figs. 56 ff.): The annunciation of the birth of her son, her conception, the birth of her child and his adoration, the flight of the Mother of God on a donkey—according to A. Niemojewsky, all of this had long before appeared in Egyptian, Indian, and Near Eastern religious legends.

A good connoisseur of Indo-Germanic mythology, Paul Koch (The Aryan Foundations of the Bible. Berlin 1914, Johnke), comes after thorough investigation to the conclusion (p. 158):

“The life of Jesus corresponds strikingly with that of all the other sun gods, with the only difference being that it displays Jewish elements, and has then been harmonized with the mythical narratives of the Old Testament and its prophecy (thus by Jewish falsifications—D.V.).”

—“The miracles of Jesus differ in nothing from the deeds of the other sun gods and can be shown to be ancient legends.” (p. 167). The detailed proofs are to be read in Koch, pp. 158 ff.

Common to the pre-Christian cults as well is the veneration of a Heavenly Queen and Mother of God, depicted in similar ways to the Virgin Mary.

Figure 59: The Babylonian Mother of God, Ishtar with the Son of God, Tammuz (i.e. Adonis, *Adon* = *Herr* = *Lord*).

Figure 60: The Egyptian Queen of Heaven Hathor with her infant son Osiris.

Figure 61: The Heavenly Queen Juno with her infant son Mars.

Figure 62: The Queen of Heaven Demeter with her infant son Bacchus / Dionysus.

The goddess Diana of the Ephesians is hardly distinguishable from the image of the Mother of God on a church seal in Salzburg. Both bear a cross upon their heads, and on either side of them are sun, moon, and stars.

Figure 63: The Indian Queen of Heaven with the Son of God, surrounded by rays of the sun and the ecliptic and bearing symbols of St. John and St. Mark.

Figure 64: The Carthaginian Queen of Heaven with the moon and the sun in her hands.

Most often the Heavenly Queen is depicted with the moon at her feet (Rev. 12:1) (fig. 67). It is quite significant that among the pre-Christian Germans, Freia was also portrayed in this way. German history tells that Charlemagne destroyed a heathen temple in Freiaburg (Magdeburg) in which there stood a beautiful image of the goddess Freia, which looked exactly like that of the Virgin Mary: the moon and the serpent at her feet, the crown of stars on her head, and the apple in her hand.

It is a curious fact that among the Greeks, the Mother of God and Heavenly Queen was called Maja, and that the mother of Buddha bore the same name. Maja is, in fact, our German Maria (Maja).

Still more remarkable is that even today in certain places (for example, in Annaberg in Upper Silesia) a Madonna with two children is venerated. This is the heathen queen Latona, who flees before a "serpent." In some Christian Madonna images, the second child is hidden (fig. 68).

Figure 65: The Queen of Heaven Diana with the cross on her head, a star to her right, and the moon to her left; this is quite similar to the Virgin Mary of the Salisbury Cathedral.

Figure 66: The image of the Mother of God on a church seal in the Salisbury Cathedral; this is quite similar to the representation of the goddess Diana as the Queen of Heaven.

Here again one can see that the Christian cult of Mary is nothing but the continuation of an ancient heathen cult, and that it too points back to events in the gray antiquity of the past.

The cult of the Heavenly Queen and Mother of God—Maja = Mylitta = Isis—was intimately bound up with that of her son Buddha–Adonis–Attis–Osiris. His death (fig. 82) and resurrection were already long before Christ dramatically represented at the Easter festival in Antioch in Syria, precisely where the first "Christian" congregation arose. A descent into hell is even depicted in one of the most beautiful tombs at Biban-el-Muluk in Upper Egypt.

Moreover, the scholars Rudolf Seydel (The Gospel of Jesus in Its Relation to the Buddha Legend and Buddhist Doctrine, Leipzig 1882; and The Buddha Legend and the Life of Jesus According to the Gospels, Weimar 1897) and G. A. van den Bergh van Eysinga (Indian Influences on the Gospel Narratives) demonstrate that the life story and teaching of Jesus agree almost completely with those of Buddha, who lived 500 years earlier. Even the Sermon on the Mount and the Beatitudes are found in Buddha—though he has 7 instead of the 9 given by Jesus[129]. In the stories of Buddha and Krishna, we already have the life of Jesus.

[129] The teachings of Buddha, written down in 108 large volumes in the Tibetan language, contain in their worldview the entire foundation of Christianity.

Moreover, the king's son Buddha himself is, in turn, only a thoroughly legendary figure, pointing back into the mists of ancient times. Beta provides evidence that he lived before the last Flood.

From the facts presented so far, the teaching of the Christian Church—that Jesus lived in Palestine 1900 years ago—cannot be maintained. Alleged historical proofs for this have turned out to be falsifications.

But then—did Jesus, whose teaching, even before the beginning of our present era, was able to exert such great influence on the cultural world, never live at all? Do you really believe that the Hebrews are chasing after a phantom when they curse and revile Jesus in their so-called holy books? They know perfectly well that it concerns a historical personality.

Should the Gospels, which—when correctly understood—are of immense significance and high moral weight, be mere inventions of some men? Inventions of Jews? Impossible! The lofty moral spirit that shines from the Gospels, which even Goethe could not praise enough, could never have sprung from a Hebrew brain—that is testified by every racial scholar. Besides, the Hebrews would have been far too cautious to hurl such teachings as those of Jesus—teachings opposed to their worldview and threatening their downfall—into the Germanic world which they hated.

No! Jesus was not one of them. His world-shaking teaching, rooted in profound knowledge of nature and proclaiming the eradication of human weeds (see Section 37), could not have sprung from a Jewish mind but only from a Germanic one—from the spirit of a god- (Goth-) son. The deep, bottomless hatred of the Jews against him, his teaching, and against the Cross, which is expressed in their "holy" writings in blasphemous fashion[130], undoubtedly has a historical background. This Jesus must have been a Germanic personality of outstanding significance, who for tens of thousands of years was guiding for the Germanic world. Without question, he was one of those who, in a time of danger for the Aryan race, pointed to the terrible threat of mixing with the children of the devil, demanded their eradication, and also opposed their bloody sacrificial laws and customs. It is also obvious that for this reason he was pursued by all of Jewry with rage and hatred.

Thus, Jesus and his teaching did not originate from Judaism. Whoever denies this denies all political, racial, and natural law facts.

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[130] See Th. Fritsch: Der falsche Gott. Leipzig, Hammerverlag.

Figure 67: The Virgin Mary as she is depicted in Magdeburg, standing on the moon and a snake. Taken from Franz von Wendrin's *Die Entdeckung des Paradieses*, page 130.

Who then was Jesus? To answer this question, let us consider the following facts:

The Germanic peoples practiced the custom of reverently honoring famous ancestors, heroes, Æsir, and kings, and naming constellations after them (placing them in and among the stars), from which eventually the god-worship of the lower races arose. When A. Niemojewsky explains the entire story of Jesus as an astral myth, he is not wrong—only he overlooked that behind it lie real historical persons and events.

Now, the Germanic peoples, during their colonizing migrations, carried their history, sagas, and tales of their high ancestors' deeds into all the world, including India and Atlantis-America.

Thus, in the figures identical with Jesus—Baldur (the Wise, the Shining One, from bal = bei = white, shining, gleaming), Osiris, Adonis, Attis, Marduk, Krishna, Buddha, etc.—since sagas are faithful transmissions of ancient history, we must see a great primordial Germanic personality who, in teaching and life,

must have had the greatest influence on shaping the destinies of the Germanic peoples.

Figure 68: The goddess Latona with two children. Taken from Franz von Wendrin's *Die Entdeckung des Paradieses*, page 130, Figure 10.

Let us now return, in our consideration, to the cradle of the "Christian" Church, Asia Minor–Palestine.

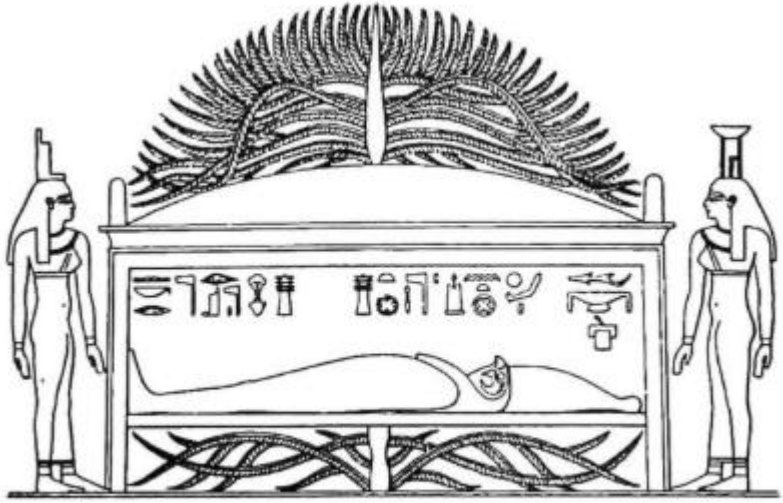

Figure 69: Grave of Osiris, the Son of God, at Dendera, Egypt.

There, since 1000 B.C., Germanic bands had migrated continuously overland and had founded settlements. For this reason, Asia Minor is one of the principal sites of the Germanic swastika[131].

To their greatest surprise, the Crusaders still found in the mountains of Lebanon fair-haired, blue-eyed inhabitants with a German-sounding language. All of the Near East and the northern fertile part of Palestine (Galilee and Samaria) had been flooded with Celts (Chelden, Helden = Hellenes, Blonds), who, according to Völlinger (Baldur and the Bible), had brought with them their native culture, their religious customs, their sagas, and their history. These Celts were also called Chatti, Cheti, Gedi (Goths), Chaldeans.

Among their ancestors they especially revered the king (god) Esus in religious celebrations, which merged with the Mithras and Adonis cults. The "blessed chalice," the "communion of bread" (i.e., the ancient Germanic love-feast), was nothing new to them.

What could be more natural than that the name of their king (god) Esus–Jesus took the place of Adonis! The old cult remained, only the name changed.

The name Jesus is not unfamiliar to the Bible reader. It is found in Jesus Sirach (49, 14), a text likewise falsified by the Hebrews, but originally a primordial Germanic document, presumably an old Germanic collection of sayings. The name Jesus was known throughout antiquity as that of a savior and patron of physicians, and as such shows everywhere a remarkable similarity to the Christian Jesus.

Not only was the name Jesus taken up by the Christian Church, but also his tribal sign: the lamb in connection with the primordial Germanic cross in its various forms.

This primordial Germanic tribal and racial symbol is found not only on the bishop's mitre mentioned at the beginning, but also in older Christian churches, such as in Lellenfeld-Bavaria, on the Viborg Cathedral, and even in the center of the so-called Christian cross in the Vandrup church near Golding. This had already been associated with the Son of God thousands of years before Christ. (Fig. 72.)

[131] See Schliemann: Troja pp. 133–137; Ilios pp. 389–397; Tiryns pp. 110–112.

Figure 70: A lamb-sphinx version of Jesus on an early Christian bronzework. This image combines the Germanic tribal symbol of the Lamb with Jesus' sign of the Cross.

Figure 71: The god Hermes shown carrying the Lamb. From the Louvre.

Also the tribal sign of Theos Zius, his father—the sun—was combined with other symbols, and thus we find in the Christian Church Jesus Christ joined with his primordial Germanic heraldic emblems: cross and sun, along with the symbol of the Germans = the lamb. He is therefore, according to the interpretation of the old clan, tribal, and folk symbols, to be regarded as a Germanic king. There is no doubt about it. (Fig. TOTS.)

The name of the Celtic-Germanic king (god) Esus–Jesus, his sign, and his lamb therefore point us unmistakably to the Germanic descent of Jesus. The same is shown by the history of Buddha. Buddha came from the lineage of the Caken or Cakja (Saka). In Indian hymns he is called Sakhyamuni, i.e., "man of the Saka." But we know that the ruling caste of the Indians were immigrated Germans (see Dr. Biedenkamp: The North Pole as the Homeland of Peoples). The noble clan from which Buddha–Jesus sprang were therefore Germanic Saka, whose original homeland was northern Germany. Similar evidence is provided

by the surname of Buddha: Gotama (got hama), which likely means: "He who comes from the Goths' homeland and Goth lineage." His mother bears the old Germanic name Maja. In Greek mythology, the Mother of God Maja is called the daughter of Atlas, i.e., of a Germanic-Atlantean Æsir. So, when one finds on statues of Buddha the totem (heraldic symbol) of Jesus—the swastika—there is no need for surprise; Buddha is the legendary figure corresponding to the Chelden-king Esus (Jesus), who bore the totem bR. The totems will be the first to lead us onto the right trail.

Figure 72: The Egyptian god Osiris and his association with the Cross. From the Louvre, Paris.

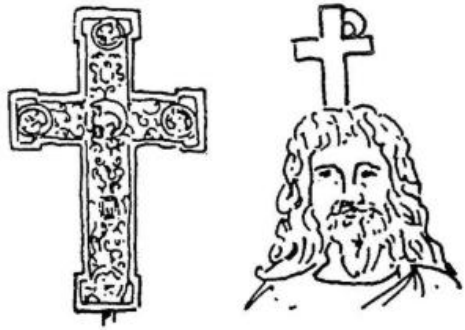

Figure 73: The Lamb on the Cross. The combination of the two Germanic tribal symbols.

Figure 74: Jesus with a cross on his head as illustrated on a sarcophagus in Arles.

It is also quite understandable that the Celts and Suevi, who had immigrated into Galilee (the land of the Galatians-Celts), in their many communities there cultivated the veneration of their great ancestor, and that his story gradually attached itself to the places they had settled, which they often named after their homeland—for example: Tabor, Jerusalem, Jericho, Capernaum, Nazareth (after Nasserreit in Tyrol) (see Dr. Stuhl: The Decline of the Northlands, Ubodung-Verlag, Perleberg).

In Bethlehem there stood, as Jerome reports, an ancient grove and sanctuary of the god Attis (= Father) = Adonis (= Father of the Dans–Danes) = Esus. And it is indeed remarkable that the Christian Church chose precisely this place as the birthplace of Jesus.

Mount Golgotha was likewise an ancient cult site of the Canaanite Germans, who had been subdued by the Hebrews, so that the connection of the Gospel's Jesus with the skull-place Golgotha need not surprise us.

Among the Germans of Palestine, Jesus bore various names. He was called the "divine son," the Messiah or Christos (= the Anointed One), which points to royal descent, the Archangel Michael, or also Joshua (Josua), i.e., "God-help," Savior, and Redeemer (Drews, The Christ Myth, p. 211). After Jesus, or after the "branch from the root of Jesse," i.e., the king from the lineage of Esus, were named in Canaan the Essenes and the Jessaeans, who were related to—if not identical with—the Essenes or Nazaraeans (Nazarenes). As Epiphanius testifies, these already existed long before Christ. They were called Nazarenes because they revered the divine son as guardian and watchman (Syrian nas arpa = Æsir of the Aryans). Jesus, however, was one of the most eminent of the sect of the Nazarenes, and these are named as his first followers. The Nazarenes wore, like the Essenes and the Germanic freemen, long flowing hair—the mark of the free and noble. Jesus, too, is depicted in this way.

The Revelation of John can likewise give us much clarification about the most ancient historical events. It is a piece of astronomy, earth history, and racial history. Its depictions rest entirely on the old constellations and star charts, and these in turn on the old tribal and clan symbols and on primordial racial and folk history.

Whoever does not understand the peculiar manner of representation in the Revelation of John sees these ancient books of history and saga as mad, nonsensical stuff. Thus the seven trumpets and the enigmatic torch-creatures are coats of arms of the Atlantean-American robber tribes who attacked the lamb (the Aryans, the Elohim = Hellenes) (Beta 322). The "seals" of Revelation are

likewise tribal insignia, for example the 1st and 6th seal (Rev. 6:2ff.), that of Orion–Arion–Jesus (Israel) (Beta 321).

The white horse symbolizes the white race, the red horse the red race, the black horse the Negro race, and the pale horse the Mongolian race. All of them fell upon the Aryans (5th seal), i.e., the Saints of God, the Children of Israel, and slew them. The name Israel is a collective name for Germanic tribes and was stolen by Hebrew Bible-forgers to make the Hebrews appear as the ruling people.

At the time of Jesus (Buddha–Krishna) the Antichrist lived, i.e., the ancient serpent, Satan. These were the colored devil-peoples (Taifali) from Atlantis–America–Asia who broke into Europe on devastating plundering expeditions. Revelation praises the Son of Man (Esus) as the savior of the lambs (Germans).

Figure 75: St. Kümmernis (Kummorius) on the cross with the tribal symbol of Jesus on his chest and the coat-of-arms crest of the fleur-de-lis.

Figure 76: St. Volto / Vul / Kymini or Kümmernis in Wintherthur, with arms outstretched in the form of a cross and with the tribal sign of the cross on his chest.

With the advancing intermixing of the Galilean and Samaritan Germans with the Jews in the south, their books of history and saga came into the hands of the latter. In order then to gain influence over the hostile Germans of the Near East, Jews had themselves admitted by baptism into the community of the Germanic worshipers of their ancestor Jesus, and falsified the saga of Esus and the genealogies of Jesus in such a way that he appeared as a Jewish offspring, and the serpent- and dragon-people as the “Chosen Holy People of God”—a political move of the first order, which subsequently became ruinous for the Germanic peoples in every respect.

If this presentation is correct, then the Jesus-saga must also be found in Germany. Certainly! The primordial, jealously guarded traditions of an ancient Irmin-lineage, which I may now disclose, state that before the Great Flood in

Goslar (Idarvalla – Joruvalla) a German prince, Esus–Jesus, was bound to a tree and tortured. Similar reports are found in Thuringian legends (recorded by E. Beta: The Earth and Our Ancestors, p. 97).

Among the purely Germanic primordial people of the Cimmerians (cf. Cimbri, Kimmgau, Chiemgau), who according to Homer dwelt in the north, a crucified primal deity (a royal forefather?) was already venerated long before the Christian era (see Dr. Sepp: Religion of the Ancient Germans (Munich) and Erich Jung: Germanic Gods and Heroes (Munich)).

The images of the crucified "Holy Kümmernis" still remind us of this. It is significant that the figure of the tortured one bears a king's crown and a cross (the coat of arms of Jesus) upon the breast, and that the lily at the cross is likewise a Germanic (Frankish) clan emblem, still preserved in France today. What the image is meant to signify is told us by the name of the one bound: he is called Kymini, which means "the Kimmini = the King of the Cimmerians or Cimbri." The medieval legend, out of ignorance of the historical meaning, made of this "St. Kümmernis"—or was it a deliberate falsification, to conceal the true history? One is inclined to assume the latter, when one hears that in recent centuries the many primordial Germanic Kymini-images were quietly made to disappear. The consequences of discovering the historical truth would have been too dreadful. In the Vatican, in whose library many German historical records confiscated during the Christianization of Germany have disappeared, they know full well the historical truth, as well as the fact that the Roman Church arose out of the pagan Mithras cult.

In Dante's time one still heard in Italy the cry for help: "The holy Volto help me!" In Aosta in Italy, a triumphal arch bears his name (St. Voult – Vul – Volto). But this was a king and the crucified one, whom saga and image have preserved for us from the most distant times. He is the crucified Lord mentioned in the Revelation of John, who lived before the Flood (probably before the last Flood, that caused by the capture of the moon), and after whom the flood was called the Flood of Vul.

Also the Odin-saga belongs here. And the Baldur-saga, according to Bugge (Nordic Studies), provides many indications of Christ.

Osiris was wounded by Set–Typhon (= Satan) (i.e., Satanic Hebrews), and thus, like Jesus, bore a mark upon his body.

Remnants of the life of Esu are found in Gothic Gospel manuscripts. The Savior, the Adam manuscript, and the Saxon Genesis are, according to Beta, not later Gospel-poems, but Germanic poetry of older Germanic sagas.

Everything speaks for this: that the first Christian congregations arose precisely where Germanic settlers (Celts, people of Trier, Galatians, Galileans) were most densely settled, and where the Attis–Adonis–Mithras cult was most eagerly practiced. The Christology was complete before Christ was supposedly born 1900 years ago.

Figure 77: Image of the crucified one attacked by Egyptian vultures. From an ancient American drawing.

The Baldur- and Adonis-sagas are entirely related. Baldur and Adonis are the king's son, wounded by a boar and tortured at a stake (later replaced by his tribal symbol t).

An ancient image in Goslar shows a high personage bound with ropes to a tree and tortured with arrow shots (Beta p. 141). According to ancient reading, the cross of Jesus was a tree, a green wood (Bugge: On Baldur's Death I, 46–51).

Very ancient, pre-Christian drawings in a Mexican manuscript depict similar things. On pre-Christian Mexican illustrations, the Crucified One is attacked by Indian–Egyptian vultures, behind which stand wolf and flying serpent, i.e., the totems of Indian tribes.

In the Maya Codex (Tro. 11., 10a) one finds the depiction of a deer impaled upon a tree. But the deer, alongside the lamb, was the emblem of the

Hellen (Blond ones) and of Esus and Orion. Thus it is the image of a king of the White people, fastened and tortured by Indians with a lance against a tree.

Figure 78: Celtic deity with deer antlers who is crushing the serpent. From the silver cauldron of Gundestrup.

Revelation 5:6ff speaks of the seven-horned lamb, i.e., the totem-deer of the Germans.

A bronze amulet in the Vatican Museum shows the birth of Jesus, the holy three kings, and beneath them stags as his tribal symbol. A Germanic Aesir-deity (king) with stag-symbol upon his head is found on the Gundestrup cauldron. The king (Esus?) strangles the ancient serpent (Hebrews).

Stones with very old Germanic runes and stag-symbols were found in the dolmens of Alvao in Portugal, proof of how far back the stag emblem and its story reach. The stag treads upon the serpent. This signifies that the crucified Germanic king tramples the serpent (the people of the Hebrews). These pictorial, or more precisely hieroglyphic, depictions are irrefutable documentary evidence from antiquity that the Crucified One was a Germanic king.

On the ancient Gosforth Cross in Cumberland one sees as the Crucified a man with belt and horn: this is, according to the star-lore, Orion (Arion), the King of the Aryans, beset by two fish, the war-sign of an Atlantean bastard people. With belt and horn, however, the Revelation of John also depicts the

"Son of Man," i.e., Esus–Jesus, and Orion–Arion is shown the same way on old star charts.

In Swiss burial fields, bronze clasps were found with images: wolves (the totem of German-hostile tribes) bite the feet of a man in the posture of one bound or crucified. Other ancient pictorial depictions from the Magdalenian period show a rider (presumably Esus) bitten in the heel by a serpent (totem of red tribes, the ancient serpent of the Revelation of John). The Indian god Krishna, identical with Baldur–Esus, is struck in the heel by an arrow. All are memories of Germanic prehistory (cf. Genesis 3:15).

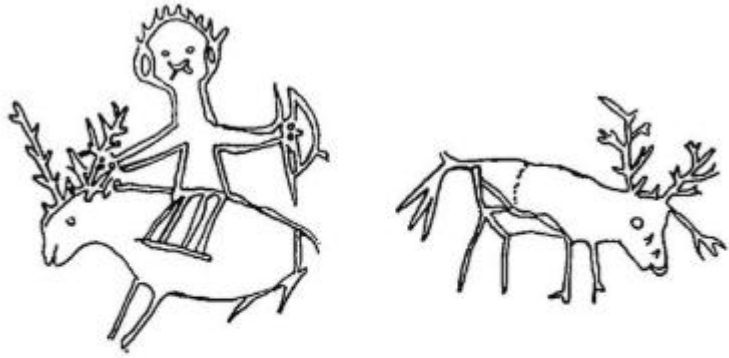

Figure 79: The Germanic tribal "sign" of the deer as connected with the ancient Celtic runes on the dolmen stones of Alvao in Portugal.

In Jewish Freemason lodges in America and France there is an image of the Crucified pierced in the side (spleen) with a lance, and higher degrees bear a cross burned into the sole of the foot, so that they must tread upon the tribal emblem of Jesus. The Jews know the historical background of their hatred against the "carpenter's son."

The Anglo-Saxon poem "Satan" lets Jesus be wounded by arrows. This recalls the torture-post of the Indians and an ancient Jesus-image in the town hall of Goslar, upon which the tortured one is covered from head to foot with arrow-wounds. The Attis- and Adonis-sagas likewise report that the king's son Attis was struck by arrows and a lance.

On an ancient relief one sees foreign symbols (red tribes) fighting against the symbol of the eye, i.e., against Germandom; for the emblem of the Germanic ancestral king Theos–Tius is an eye surrounded by a triangle, sunrays, and clouds, just as it is still seen today on Christian altars and gravestones (fig. 48).

One is also reminded of the image of Prometheus bound, who was wounded in the side by a vulture. Worsaae (Nord. Abb. I) gives a depiction of the Crucified, above whom stands the sign "Hand" of the Indian–Mexican enemies of the Whites, indicating that he fell into their power. Jesus was also called the conqueror of the mountain giants at the Well of Urd ("setbergi banda rammo," Beta 217).

Sacred history is ancient. Ancient coins bear in very old script the word d'Esu and on the reverse a kneeling woman. But the god and king of the Celts is Jesus. His name Esus is found on an ancient stone in the Notre Dame church in Paris, where he is depicted as an ancestral deity and called in Celtic "the brave one." He and his disciples spoke Galilean, i.e., a Celtic dialect, and his story was originally written in Celtic–Germanic language (according to Beta). That the Gospel manuscripts were mostly recorded in Greek is explained by the fact that Greek at the beginning of our era was the chief lingua franca of Asia Minor.

According to the Bible, Jesus came from the Germanic tribe of Jesse–Esus = the Aesir.

Figure 80: The crucified one as illustrated on a Nordic amulet. At his feet is the sign of the dragon and above his head is the hand of his murderer as well as the moon and the oblique cross. Image from Worsaae, *Nordiske Oldsager*, figure 510a.

The Sigurd saga likewise contains very ancient sacred stories[132], as does the Siegfried saga. It is characteristic that it has the son of the Sun, Siegfried, struck dead by the lance-thrust of a bastard (Hagen).

- Mythology can tell us still more about the story of our Savior Jesus:
- Baldur and Siegfried fought with the dragon,
- Marduk likewise (and with the serpent),
- Jason likewise,
- Adonis (Esus) with the boar,
- Osiris with Seth (Satan),
- the Archangel Michael with Satan (the dragon),
- Christ with Satan, and as knight George with the dragon (Isa. 51:9; Isa. 27:1; Rev. 12:7–9; Matt. 4:11; Mark 1:12–13; Luke 4:1–13).

Mary = Maja, the Queen of Heaven, is depicted in both Christian and pre-Christian imagery as victoriously treading upon a serpent (worm).

Figure 81: Marduk, the Son of God and the Sun God, battling the Dragon / Snake.

Hand, dragon, serpent, worm, star, moon, and boar, however, were according to the reliable investigations of E. Beta the war- and clan-symbols of Asiatic–American–Atlantean raider peoples, who, devastating all, broke into formerly Germanic Europe (see section 28). Who does not think here of the Chinese dragon, which already more than once, in the form of Hunnic and Mongol hordes, horribly devastated Germany, and of the Soviet star, the emblem of the Hebrews, borne by their adherents and war-bands, just as 2000 and 60,000 years ago. The emblem of the Hebrews is also the serpent which Moses set up in the wilderness and even had worshiped. On the Externsteine, beneath the cross of Jesus, appear as the guilty ones a flying dragon and a

[132] Icelandic Folk Tales by Arnason, German by Lehmann Filhes, 1889.

serpent. Hebrews and Mongols are his murderers. Queen Latona, his mother (fig. 68), flees before the "serpent," i.e., the Hebrews.

Figure 82: The Death of Adonis ("Lord"), the Son of God, after he was mauled by an angry boar (Eber / Ebräer / Hebrew). Image from an ancient Greek sarcophagus.

Thus Jesus, in gray antiquity, had to fight with the Jews and their allies (Taifalen and Satanen) and to suffer from them — and not in Palestine, but either on Atlantis itself or in Germany. Paul, who bore the sign of Jesus tattooed upon his body, says himself to the Galatians that Jesus was "crucified among them," i.e., in Celtic land (Gal. 6:17).

In 1916 there appeared in Berlin (Bartels) a curious tract: A 200-Year Prophecy about the World War. From a 1717 manuscript of a Tyrolean monk from the monastery of Waldrast, 1821. Found with the farmer Purtscheller in the Stubai valley.

The content of this so-called prophecy is like the Lehnin prophecy, nothing other than a description of those year-long battles of the Lamb and the Cross with dragon, serpent, star, moon, trident, and hand mentioned in section 28.

The historical content of the manuscript, rendered briefly with as close use of the text as possible (the additions in parentheses are from the author), is as follows:

> *"From the morning-lands (the East) and the evening-lands (the West) and from the South, peoples arose against the peoples dwelling in the middle (Germany in Europe) and northward. Disaster raged against them on all sides. They were visited by*

*terrible chastisements, and lamentation and woe were everywhere. Nine kingdoms from east and west marched against the "lands of the bearded peoples (Germans)."*

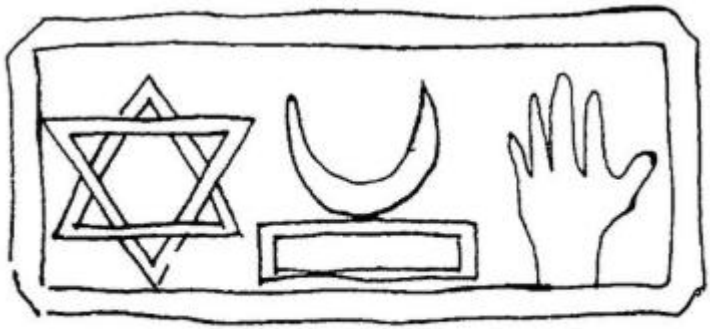

Figure 83: The racial symbols of the Central American tribes, including the star sign of the Hebrews.

*"The war was ignited by the malice, baseness, and slander of a small people (presumably the people of the serpent), which murdered a noble prince and his consort (cf. Latona) and slandered him and his people. His own friends, toward whom he had shown generosity, turned against him and slandered and betrayed him, probably to that small people and stirred up by it. The prince, with his consort, was cruelly murdered, but seemed only seemingly dead and became well again, for he is described as victor in the coming battles.*

*With the battle-cry: With God before us! and with the Cross (coat of arms) upon his breast, he led at the head of his white-clad army (cf. Rev. 19:11–20) the decisive struggle against the peoples of the whole world (Satan and all his hosts)."*

*"A terrible battle flared from one sea to another, such as the world has never seen before and will never see again."*

*"The seas were dyed with blood (thus also naval battles), and a struggle raged from the highest mountains down to the depths of the sea."*

*"The prince of the sea was defeated with his heathens and Moors, and his land (Atlantis) fell into deep misery. His own peoples rose against him, and the princes of the desert (Africa) turned their sword's edge against him." (Presumably the peoples subdued by*

*Atlantis used the sea-king's defeat for an uprising against him: cf. section 27.) "His ships (the dreaded Atlantean war fleet) were burned with fire, and his friends deserted him. The monsters of the deep rose up and devoured his grain, and fiery dragons burned his treasures. The land in the west (Atlantis?) was devastated, and the children of the east (Mongols—the dragon) were driven into misery, and many starved along the road (in flight) and became food for wolves and fire."*

*"The last cruel battle was fought between four cities with four equal towers, where a cross stood between two linden trees (cf. the Lehnin prophecy). The victor bore a cross upon his breast (sign of Jesus) and gave thanks to God with outstretched arms for the victory."*

*"The war began in autumn and ended in spring. The princes (of the Germans) made a covenant for the protection of the following hundred years of peace and became rulers of lands and seas. The kingdom of God (= the kingdom of the Goths, of the Lamb) grew to new power and glory!"*

—Thus had the Cross triumphed over dragon, wolves, and trident. This is a marvelous depiction of the great age of Jesus and fits excellently with the previous accounts and with section 28.

These so-called prophecies[133] are without doubt reworkings of ancient manuscripts, incomprehensible to the monks, which during the Christianization of Germany came into the possession of the monasteries through confiscation from the Germans. They simply transposed them, as with Revelation, into the future, and the prophecy was complete. Perhaps chance will lead to further literary discoveries and the historical truth, concealed from us for 1200 years, will shine forth into daylight!

Whether on Atlantis a Baldur and in Germany a Jesus were martyred by the Aztec-Hebrews, or whether it was one and the same personality, must be the subject of closer research. In any case, countless victims were tortured in the same way by the Hebrews and their allied Taifalen (devils) and Satanen. But what has been preserved is the account of the killing of the mighty man Baldur–Jesus.

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[133] Cf. also Zurbonsen: The Saga of the Battle of the Future at the Birch Tree. Cologne 1897, Bachem.

From the materials so far, the following can be brought into the light of historical fact and affirmed: A noble German, Esus–Jesus (presumably Baldur and the Messiah of the Bible), did live, and that before the last flood, i.e., before the downfall of Atlantis. His person lived on in the memory of Germanic tribes. His teachings were recorded by noble Germans and preserved among various tribes. The Indian racial laws of Manu—the man (Jesus, the man of God)—brought by the Germans from their northern homeland into India, and the gospels of Buddha, likely contain the teachings of Manu–Meni–Esus–Jesus. A god (ancestor) Hesus–Esus–Jesus was still worshiped in historic times in western Middle Franconia by so-called heathen Germans[134].

With the royal hero and Savior Jesus and his sign (卐) against the dark world of low races and their symbols: dragon, serpent, and Soviet star! That must be the battle cry of Christian Germans—and of the future German-Christian Church!

Germanic peoples who had migrated into Palestine and the Near East brought with them the memory of his person and his teachings; these spread throughout Asia Minor. Numerous Germanic communities arose, and like the teachings of Jesus, became a danger to Judaism. The persecutions of the followers of Jesus (Christians), carried out by Jews, were not able to exterminate them. Then Judaism resorted to an old method: it slipped into Christianity through baptism in pretense, gained leadership by its presumption, and falsified the story of Jesus and the Gospels for its own purposes.

The Germans did not accept these falsifications without resistance. Already Bishop Marcion, around 150, fought against the Jewish falsifiers of the Bible. (See Dr. Falb: Luther and Marcion against the Old Testament.) But the Judaism that had become overwhelmingly powerful in the Christian Church knew how to exterminate seekers and proclaimers of truth with fire and sword, and to spread its web of lies and deceit with force throughout the Germanic world, so that, under the protection of the increasingly Judaized Church, it might penetrate into the Germanic peoples and exploit and enslave them as the supposedly chosen people of God, after the old Atlantean-Hebrew fashion. In addition, Judaism managed to smuggle a good portion of its Aztec-Hebrew cult and its crude, sensual, pagan doctrines of atoning sacrifice into Christianity, turning the Church into an instrument for the achievement of its plans for world-enslavement, as K. v. Widdumhoff shows (The Exposed Black Executioners of Germany, Großdeutscher Verlag, Weißenburg i. Bay.).

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[134] It is likely that the name Hesselberg (Middle Franconia) means: “Mountain of Hesus–Esus,” since our ancestors liked to dedicate their sacred mountains to great forefathers.

"When the interests of the Jewish race had been sufficiently secured in the Christian world of thought, Jewish banking capital forced the Roman Emperor Constantine to elevate the Jewish-Christian-superstitious hybrid worldview into the state religion of Christianity. This mixed religion was then spread with fire and sword as the Christian Church and forced upon the peoples of the North with all the blessings of racial degeneration, usury, land dispossession, speculation, and the corruption of legal concepts."

A mighty king or king's son of the Germans (the Celtic-Helden = the Hellenes, the Blonds) played, according to what has been presented, a great role in world history in a time of their greatest distress from the Atlantean-Hebrews, who had come into Germany in devastating warlike expeditions and there exercised a dreadful rule, accompanied by the violation of women (as the French on the Rhine) and cannibalism, as we learn from the Bohuslän pictographs. Just as today the German people must be warned of the terrible danger threatening them from the low races, so may this Esus-Jesus have done; he called for the extermination of the Hebrew "children of darkness," for a pure racial separation and necessary racial breeding, and he set down guidelines for his kinsmen (the Gospels), the observance of which would preserve them from sinking into the flood of low races.

Without doubt, the Indian god Manu, who composed the strict racial laws, is to be identified with Mannus of the Germans and the god Meni (= leader) in the Near East, and thus with the mighty Germanic son Jesus. It is clear that the activity and teachings of this true savior of his people meant death and destruction to Judaism. His death was resolved upon. A Jew was found, as always, as the betrayer of the trusting German. Jesus was seized by the ruling Jewish class as an agitator and rebel against the Jewish priest-state, and, according to ancient Indian-Hebrew sacrificial custom, bound to the wood, i.e. stretched with outspread arms upon a tree and martyred, pierced with arrows and lances, presumably in springtime. He was to die, according to Aztec-Hebrew ritual and superstition, as a sacrificial offering for the Atlantean-Hebrew oppressors; his blood was to guarantee their dominion. The ancient sacrificial rite demanded that no bone be broken, but that he should die in torment.

The "Hand" above Jesus' head is the tribal emblem of Indian-Hebrew tribes who martyred him.

Jesus appeared as though dead. Two brave women (the two Marys?) seem to have played a great role in his removal and rescue.

He is said to have awakened again and recovered, and to have taken part in the liberation of his people from the serpent, the dragon with the star

(according to E. Beta). It is remarkable that the legends of the pre-Christian Celts in Asia Minor tell of Adonis and Esus, that he was in spring torn apart by a raging boar (the tribal emblem of the Hebrews). This, and the Osiris-Isis saga, the Baldur-Indra saga, and the Buddha-Tammuz-Begju saga are pieces of his life story, which, along with the Germans, wandered among all peoples.

According to the mentioned Irmin traditions, this took place thousands of years before the Flood, i.e. before the downfall of Atlantis, in Goslar, which would correspond with the accounts of E. Beta and Fr. V. Wendrin.

The struggle of the Germans with the Hebrews is reported by the Bohuslän pictographs. According to astronomical calculations of the star constellations associated with the text, this decisive liberation occurred 60,000 years ago. E. Beta (The Earth and Our Ancestors) likewise comes to this conclusion. The time of Jesus or Baldur is therefore to be set at 60,000 years before our reckoning. According to the calculations of the Egyptian priests concerning the downfall of Atlantis, it was 11,500 years. “A thousand years are as a day to him.”

So much, then, as can be distilled from prehistory up to this point. Closer research will yield further details. Concerning the story of lies and deception in which we Germans have been entangled for 2000 years, one can say with certainty:

Figure 84: The crucified one is carried off by two women. Image from an Etruscan mirror.

Jesus was no Jew, but a noble German with the tribal emblems of Cross and Sun, the king of the people of the Lambs (the Germans)! His sublime teachings, though falsified many times, did not spring from the wretched spiritual life of the Aztec-Hebrews, but from the highly developed culture of the Germanic children of God. True Christianity is therefore an essential component of Germandom, not of Judaism, and stands in the sharpest opposition to it.

To follow Jesus, the savior of Germandom, means to remain faithful to one’s Germanic race, to one’s German peoplehood; it means to separate oneself

sharply from the low races and from every mixing with them, in accordance with the will of the Creator and the laws of nature, and to fight against them—especially against the low races—until their expulsion and annihilation. Antisemitism is therefore a Christian, moral, and patriotic duty.

It is deeply regrettable that the Church proclaims that Jewish falsification of history as historical and divine truth, and stamps Jesus, contrary to historical and racial-biological facts, as a member of the people of the "ancient serpent," i.e. as a low-blooded Hebrew, and that it fights on the side of the Hebrews against the ancient tribal emblem of Jesus, against the ancient Germanic swastika, and thereby against the teachings of Jesus himself.

Were it to stand, with its immense powers, on the side of Germandom and its symbols in the world-historical giant struggle between Soviet star, dragon, and serpent on the one side, and lamb, sun, and swastika on the other, then the struggle of the German people for its freedom would soon be decided in their favor. Then too would the Church be able to take the honored place in German culture which is its due.

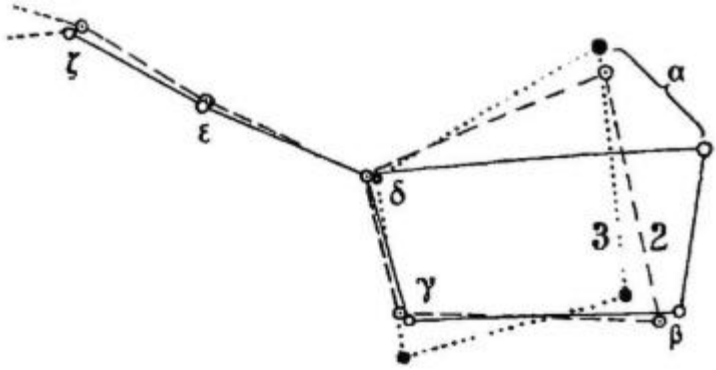


Figure 85: The constellation Ursa Major 60,000 years ago. From Franz von Wendrin's *Die Entdeckung des Paradieses*, page 237, figure 41.

According to an ancient prophecy, Jesus will destroy the satanic empires founded by the Hebrews and their allies (the Taifals and the Satans). Does the Church wish to show itself as the protector of these and fight against Jesus and his kingdom instead of with him? Will it maintain a 2000-year-old world deception despite these discoveries and thereby make itself complicit with Judaism?

I know that the reader will ask why so little old German literature reports the truth concerning Jesus-Esus. Indeed! Here is the explanation. When

the Catholic Church penetrated Germany and "Christianized" with fire and sword, it forbade the old Germanic runic script as a sinful, heathen script, and all the old writings— which according to the capitularies of Paderborn had to be delivered up under penalty of death—were burned or brought into the monasteries, and everything was annihilated that could remind of the glorious culture of the Germanic past. [7] The Latin language and script took the place of the German, Roman-Jewish priests became the historians. It was their task to ensure that the German people believed the falsification that they were supposedly "barbarians" who had immigrated from Asia, to whom the missionaries first brought culture. An army of priests then saw to it that the unfortunate German people, cast down in long struggles by the henchman of Judea-Rome (Charlemagne), had the carefully calculated Jewish falsifications hammered into them as the "Word of God" for generations down to the present day, and that every doubt of it was smothered with blood and fire, so that Judaism, under the cloak of religion, could pursue its robberies undisturbed.

With the introduction of falsified Jewish Christianity, the German people were economically and spiritually enslaved. The recognition of the falsifications and the observance of the true teachings of Jesus—the truth—will make us free!

The recognition of the historical truth about the person of Jesus among the German people would have the most far-reaching consequences:

The whole untenable edifice of dogma of the Church would have to collapse, and it would have to place itself upon the lofty, dogma-less teaching of the Germanic prince Jesus.

The result would be the disappearance of confessions and sects, the cessation of confessional strife, and the emergence of an Aryan-Christian national church encompassing all Germanic compatriots. Religious unity would replace confessional fragmentation, confessional schools would soon vanish and make way for the state school, which would receive all children of German blood.

Rome-Judea and their political parties would be finished in the Reich forever; the barren party struggles would disappear. The power of Judea and Rome would be broken for eternity. In place of the state-destroying internationalism suggested to us by the Jews would come nationalism; the disunity of the masses would be replaced by their unity.

The materialistic way of thinking smuggled in by Judaism would be replaced by the idealistic and Christian one; barren Marxism would vanish, and

in its place would arise German socialism on a Christian foundation. Our entire way of thinking would be transformed from the ground up, stepping out of the Jewish-Roman night of the spirit into the radiant light of the high Germanic Esus.

Henceforth, there would be no opposition between faith and Church on the one hand and science and school on the other. Their endeavors would rather converge in one line for the welfare of the Germanic peoples, and after a 2000-year winter night there would blossom forth a Germanic culture of beauty and purity never before seen.

Out of the 2000-year fog woven around us with calculation by Judea-Rome, there rises for the future a golden-shimmering inscription:

*"A free people on free soil!*
*'One' people, 'One' God, 'One' fatherland!"*

# Chapter 35

## From the Prehistoric Aryan=Atlantean Christianity to the Atlantean Papacy, to Belief in Gods, Idolatry, and Paganism

The thoughts of human beings are not blind chance; they spring forth, as Schiller aptly says in Wallenstein, from one's own microcosm, from one's inner being. They are a part of one's essence, the result of brain function. Whoever does not possess, as the Germans do, a deeply religious disposition and a corresponding brain structure as its bearer, will always have a religion that remains merely external. His religion will walk alongside his life, not—as with Christ and the Aryans—become life itself. Morality and religion, therefore, are less the result of education than the consequence of racial development and the brain formation corresponding to it. The Creator Himself has destined people, according to their racial constitution, either for eternal divine life or for damnation. The Augustinian doctrine of predestination thus rests on a thoroughly scientific basis. The lower races, despite all education and despite all churchdom, will never be deeply religious, whereas the noble-raced Aryan, as the highest stage of humankind, will become a morally religious man even without particular education. These are historically and anthropologically proven fundamental truths that can no longer be denied.

From the mass of historical evidence, let a few examples be given. The Catholic bishop Salvianus of Marseille wrote around the year 430 about the "heathen" Vandals and Goths (De gubernatione Dei, Book VII): "There is no virtue in which we Romans surpass the Vandals. We despise them as heretics, yet they surpass us in reverence for God. God brought the Vandals over us to chastise the most unchaste with the most chaste. Where the Goths rule, no one is unchaste except the Romans; but where the Vandals rule, even Romans have become chaste." Of the "heathen" Pomeranians, the priest Herborth, who accompanied Bishop Otto of Bamberg on his mission journey, wrote around 1100 in his work Life of Bishop Otto of Bamberg: "So great, however, is their faithfulness and fellowship that they know nothing of theft or fraud and have no need to lock their containers." Of the inhabitants of the city of Vineta on Usedom he says (Book II, Chapter 19): "Besides, as far as manners and hospitality are concerned, there can be found no people more honorable and kindhearted."

Thus, race and religion are inseparably linked. A person's religion is born with him. The higher the race of a people, the more spiritualized and Christian its religion; the lower, the more base. The religious views of a person are a mirror of his essence.

Thus, the Catholicism of the French and Italians is different from that of the Germans: there, an outward, ritualistic church- and heathendom; here, Germanic religious feeling and will. Again, Catholicism and Protestantism in southern Germany are different from those in northern Germany: here, freer, more modernist religious conceptions; there, more orthodox.

It is no accident that southern Germany remained more Catholic, that the Reformation began in the North, and that the current wave of reform is again felt in the North; for southern Germany is racially more mixed than the Germanic North. Only the purely Germanic North could resist for 30 years the violent introduction of Catholicism by Karl the Saxon-Slayer, because, out of pure racial instinct, it had to reject the papal church as alien to its Germanic essence.

And scarcely had Catholicism taken root in Germany when efforts at separation from Rome began again. The freer, purer thoughts in the field of religion have always been the work of high-raced Aryans down to the present. A Zoroaster, Christ, Savonarola, Thomas à Kempis, Tauler, Hus, Hieronymus, Calvin, Zwingli, Hutten, Luther, Goethe, Schiller, Harnack, Jatho, Andersen, and so forth—these are conceivable only as Aryans, and among mixed peoples and lower races they are an impossibility. To the essence of the Mongol and Negro corresponds hideous fetishism and animism; to that of the Mediterranean man, Mohammedanism and Catholicism; to that of the Aryan (German), Aryan Christianity.

And remarkably: the farther back one goes in the history of the Aryans, the purer and less mixed their race appears, the freer, purer, and more Christian also their conception of God and their religion. One is thus justified in speaking of an Aryan "Christianity before Christ," of an Aryan-Christian world religion of prehistory.

Various literary monuments of the old cultured peoples contain Christian-religious thoughts of the pure Aryan race in its prehistoric time of glory. In the Egyptian Book of the Dead, which arose around 3000 B.C. from remnants of evidently Aryan literature and which the god of wisdom Thoth (Teut, Irmin, thus an Ase) himself is said to have written down, there breathes a wonderfully Christian spirit of love for truth, justice, and mildness. Chapter 125 of this Book of the Dead contains prohibitions against killing, stealing, lying,

usury, fornication, etc., and often in such expressions that the borrowing of the Mosaic commandments from it is unmistakable. It further forbids pride, arrogance, hypocrisy, greed, wrath, and vengeance; it teaches that one should give food to the hungry, drink to the thirsty, clothe the naked, and show the way to the lost. Heinrich Brugsch (The Law and the Prophets among the Ancient Egyptians) says of chapter 125: "I know of no sentence in these confessions that would not be fully justified in taking a worthy place in the religious ethics of our modern and advanced time." In chapter 17 of the Papyrus Prisse (composed around 3400 B.C.), God is described thus: "I am the Hidden One, who made the heavens and created all beings. I am the great God, who arose from himself. I am the Law and all Being and Essence. I am that I am." The main teaching of this papyrus is: "Honor your father and mother, that it may go well with you and that you may live long upon the earth!" These are completely Christian teachings, as are also found with Zoroaster, Buddha, and Confucius.

The unified principle of God is always called "the Nameless," "the Eternal." The Edda speaks of a "Mighty One from Above." One sees that the doctrine of the One God (monotheism) is not some discovery of the Jewish-Christian religion, but already thousands of years before Christ was a spiritual creation of Aryan culture.

The Aryans were filled with the feeling and consciousness that an eternal, unnameable power guides all events in the world, works in all creatures, and cares fatherly for all. This creative power is, according to Jesus (Sirach 43), God; according to Aryan-Germanic conception, the "All-Father"; and according to the teachings of Christ, "the Father in Heaven." This originally monistic-pantheistic conception of religion did not contradict science, but stood in harmony with it. It does not separate faith and knowledge, but reconciles both, calmly venerating the Unsearchable with Goethe. It bore its articles of faith, required no outward cult, no mediator between God and man, and no priestly hierarchy. Everyone was his own priest, like Christ, and accountable only to God for his actions.

Religion was merely a reverence for the invisible, mysterious creative power.

Therefore, among the Aryans there was also no image of a god. The biblical word: "You shall not make for yourself a carved image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth"—is an ancient Aryan command. Accordingly, in the Atlantean temple, according to the reports of the Egyptian priests at Sais, originally no idol stood. No bloody sacrifices were brought there, nor was there a priestly hierarchy. The Æsir themselves sacrificed, according to ancient Aryan

custom. Their sacrifice was a love-feast in memory of great Æsir. In the midst of the twelve seats of the Æsir stood only one sacred seat dedicated to the "Eternal," the "Unnameable," which was always left empty to express the invisibility of God.

From the anthropological facts mentioned at the beginning of this section, the history of religion on Atlantis and the development from Aryan-Atlantean Christianity to belief in gods, idolatry, and heathendom emerges of itself. With the extermination of Aryandom by Loki and his parties, the lower races became dominant, and their religion naturally had to shape itself accordingly.

The basic trait of the lower races is fear of natural forces and spirits, cowardice and servility—qualities that recall animal descent. To this is added their stupidity. Thereby the ground was given on which a conscienceless priesthood could erect a priestly state of tremendous power.

After the expulsion of the Aryans from Atlantis, the reign of terror of the priestly hierarchy began, and among the Atlantean mixed peoples there arose an ever-louder longing for the rule of the Æsir.

The cunningly calculating priesthood catered to the inner feelings of the deceived masses by elevating the Æsir to gods and demanding divine worship of them from the people. The oldest and most important gods of the ancient civilized nations are nothing other than the kings and princes of Atlantis and Germania. This can be seen especially clearly in the gods of Egypt, Phoenicia, and Greece. Already the great thinker Bacon of Verulam (1561–1626) said about Greek mythology: "The mythology of the Greeks, which the earliest Greek writers certainly did not wish to pass off as their own invention, was nothing more than a delicate breath of air that drifted over to the Greeks from a much older people and awakened echoes in their songs, which they then reshaped according to their own poetic needs."

And indeed, the entire Greek mythology is nothing but the confused memory of a still-barbaric people of the world-famous kings and princes of the highly civilized Aryan-Atlantean people, which in ancient times entered into trade relations with still-uncivilized Greece. The history of the Atlantean state and its princes can in fact be reconstructed in broad outlines from Greek theology and heroic saga, from Homer's Iliad and Odyssey[135]. One will also find that the Olympus of the Greek gods is nothing other than the fortress of the Æsir on the "Island of the Blessed." The entire Germanic mythology likewise proves

[135] Cf. Donnelly: Atlantis. Esslingen 1911, Gutzmann, pp. 196–216; Knötel: Atlantis. Leipzig 1893.

itself to be nothing more than a dim memory of Atlantean history. And the much-sung god of the supposedly Jewish Psalms on his "precious holy mountain," "between the two seas," and "among the many isles of the heathen," reveals himself to the sober researcher as one of the famous Æsir-kings of the "Holy Land" of Atlantis, of whom it could rightly be said thousands of years ago, on account of his cultural deeds: All the lands are full of his glory... (cf. the hymns to Atlantean kings: Psalms 2, 9, 11, 18, 24, 29, 33, 45, 46, 48, 65, 68, 72 (!!), 74, 76, 87, 89, 93, 96, 97, 104, 121, 150. The interpolations and alterations carried out by Jewish falsifiers are easy to recognize). Luther, in error, always translated "Lord" as God.

Thus, all the supposed "divinities," in the light of critical historical study, reveal themselves merely as men—men with scepter and crown in Atlantis and Germania.

The priests, however, presented themselves as mediators between the gods and men; and since, according to priestly teaching, one could purchase the favor of the gods through gifts and sacrifices, the priests gained great income by this pious fraud.

Thus religion became a means to an end—it became for the priests a lucrative business and the support of an immense position of power[136].

And this business-religion preserved itself for thousands of years with few changes, down to the present. The cunning priests knew how to populate the heavens with ever more gods. The more gods, the more temples, the more business, and the more livelihoods for the priests' children. Priestly cleverness invented the tale of guardian gods (in the Roman Catholic Church, called patron saints), of relics worthy of veneration, and similar. Furthermore, the organized Atlantean priesthood exploited the fear of beast-men and lower races of animals, unexplained phenomena, and evil spirits (demons) in order to keep the believers in superstition and servility. Thus gods in animal form and with terrifying visages came into being, which inspired fear and dread among the ignorant. The temples of the Atlantean colonies in Central America, Egypt, China, India, and Babylonia were filled with them. Religion sank into animal worship. People came to the adoration of animals and the canonization of such. Ezekiel 8:10 describes animal worship in the Atlantean temple, and various Psalms, presumably of Atlantean origin, lament the spread of idolatry. Spirit-conjuring and spirit-cults brought further income to the priests.

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[136] On how Moses managed through frauds to make himself a millionaire and ruler, see Jens Jürgens: The Biblical Moses as Powder, Explosives, and Dynamite Manufacturer.

The outward cult corresponded to the newly created priestly doctrines. The people were made to believe that the soul of man, after death, entered into animal bodies and had to undergo a long wandering; prayers, mortifications, and sacrifices of the relatives would shorten the transmigration of the departed soul. For protection against evil spirits, the carrying of amulets was recommended. Clever priests invented the doctrine of the dwelling of souls in subterranean fire, the dogma of hell, death, and the devil, of the torments of the damned in eternal fire, and of the possibility of releasing souls of the departed from hell through prayers and sacrifices. The Catholic Church adopted this doctrine of the Atlantean priest-state from Indian and Persian religion. Yet while the Catholic Church lets the damned roast forever, the Persian religious founder Zoroaster was satisfied with a few days, thus being somewhat more humane.

In order to make their revenues flow more abundantly, the priests invented the doctrine of confession, forgiveness of sins, and indulgence. The institution of a sacramental meal, in which the flesh and blood of the god were consumed, has already been mentioned in Section 33. At the conquest of Mexico and Peru, the Jesuits, to their greatest astonishment, found these doctrines and institutions already in place. If these same customs are also to be found in the other Atlantean colonial states, then that is proof that these were inventions and institutions of the money- and power-hungry Atlantean priesthood. When one compares the religions of the ancient civilized nations, one sees a strange uniformity among them within the sphere of the Atlantean priest-state and its worldwide colonies.

Religion naturally had to become ever more externalized. The effectiveness of prayer was sought in its quantity. Thus eventually arose the institution of prayer machines and rosaries. The essence of religion was sought in externals: through mortification of the flesh, scourging, self-mutilation, suicide, world-renunciation, celibacy, and other religious errors, people sought to appease the wrathful deity.

This led to the emergence of monasticism in ancient Egypt and India. Whoever went to the greatest extremes in self-mutilation was declared a saint, and his skeleton was worshiped as a relic.

In Zoroastrianism and in Indian religion, the doctrine of resurrection from the dead and the restoration of life was added.

Idolatry then degenerated into horrific practices. Human sacrifices became ever more numerous. In Central America, during religious festivals,

entire herds of unfortunate people were sacrificed[137]—in Mexico alone, annually some 20–25,000, and at the dedication of the great temple, more than 60,000 people.

These ghastly human butcheries were carried out by the priests with a stone knife, just as circumcision was. With the sacrificial blood the people were sprinkled, or the doorposts were smeared as a sign of the sacrifice, or the posts of the temple entrance and the altars were sprinkled with it. Furthermore, among post-Atlantean Indian tribes of the Americas, such as those of Peru, there was the strange custom of drawing blood from children under cruel torments, which was then used in the preparation of the sacrificial breads. Most noteworthy is the fact that the unfortunate victims of these priestly beasts in human garb had to be children of the "most respected" families of the land, and "without blemish." Why this? The diabolical malice and depravity of the priesthood hoped in this way gradually to exterminate the last traces of Aryan blood on Atlantis and in the Atlantean colonies, in order to more easily rule over the remaining lower-race, brainless masses.

The gruesome, heaven-crying human sacrifices of the Atlantean priest-state naturally spread, after the overthrow of the Aryans, into all Atlantean colonies, and, according to many court judgments, are still to be found today among the Gypsy people of the Hebrews, who stem from Atlantis-America. For reasons of space, only a few brief hints can be given here. Numerous passages of the Bible prove that the Hebrews, before their immigration into Egypt and then also in Egypt itself, offered human sacrifices for their own purposes.

According to the secret language of the Bible and the Zohar, the chief book of Jewish Kabbalah, "sacrificial lamb" means human being.

The Jews therefore, in Egypt, sacrificed countless Egyptian children "without blemish," smeared the doorposts of their houses with the "blood of the covenant," and ate the same in unleavened bread (matzot). Moses too sprinkled the people with the "blood of the covenant," just like the post-Atlantean priests. Human blood is also used at circumcision. The consumption of the blood of sacrificed non-Hebrews was supposed to purify and strengthen Hebrew blood, as well as to secure an advantage over the enemies and haters of the Hebrews through hypnosis and suggestion, to lay pestilential diseases upon the enemies of the Hebrews, and to arouse love and affection for the Hebrews in the host people. This is attested not only by numerous Bible passages, but also by a series of indisputable court judgments[138]. In fact, the greater part of the German people

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[137] See Gronau: America, Vol. I.

[138] Horrifying evidence can be found in abundance in A. Fern: Jewish Morality and Blood Mysteries. Leipzig 1920, Hammer-Verlag. — Dr. theol. C. Mommert, Missionarius apostolicus in Jerusalem:

stands under the hypnosis of Judaism.

Even in Canaan, the Hebrews offered human sacrifices for their purposes, and indeed in the temple itself, which is why Jesus called it a "den of murderers." They especially preferred to sacrifice Aryan children—children of Greeks, Goths, and Anglo-Saxons—often under days-long torments, because, according to Hebrew belief, only the blood of tortured humans had true value.

Numerous court judgments also prove that the dreadful ritual murders of Judaism continue into the present day. The annual disappearance of numerous German blond, blue-eyed children, virgins, and youths—thus the best Aryan offspring—is undoubtedly attributable to that gruesome Jewish-Atlantean custom of human sacrifice. In 1921 alone, 250 genuinely German children were officially reported missing in the press. The true number is likely three or four times higher.

The authorities should investigate the trafficking and slaughtering circles that drag innocent German girls into brothels and cold-bloodedly butcher hundreds of German-blooded children every year under horrible torments! Or are these criminals, with their vast material and suggestive power, untouchable? In Wongrowitz-Posen, the Jew Josef Engel recently (see Leuchtturm 1922, no. 12) attempted a blood-murder upon his 21-year-old maid Kath. Wenzel, after first drugging her, and tapped her blood. The poor maiden died, but the criminal was released upon posting one million marks bail!

For finding the murderers of the Jewish minister Rathenau, the Reich government offered a reward of two million marks, deploying an entire regiment of detectives and bloodhounds for their pursuit. But what has it done to find the murderers of the thousands of supposedly "missing" German children, who in reality fell victim to Indian-Jewish bloodlust? Are our children outlawed? Why are there no million-mark rewards for the discovery of these mass murderers?

A comparison leads to the following scientific religious-historical findings: Among the Central American Indians and among the Hebrews we find numerous customs and practices from the blood-soaked, horrific heathen religion of Atlantean Papism, which spread throughout all Atlantean colonies. Both practice the rite of circumcision, in which human blood is used for healing. Both engage in gruesome human sacrifice. Children are especially preferred as sacrificial victims. Human blood is consumed for the purposes of atonement, purification, and healing. Among both, the people and families are smeared with the blood of murdered humans, or the posts of the temple entrance and the altars

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Human Sacrifice among the Ancient Hebrews. Leipzig 1905, Haberland. — Ritual among the Ancient Hebrews. Leipzig, 1905. — Th. Fritsch: Evidence against Yahweh. Leipzig 1912.

are sprinkled with it. Among both, the blood of innocent, pitiful human victims is drawn under cruel torment and baked into bread. Among both, the sacrificial lamb must be "without blemish" and of the higher race. From the sacrificial lamb, flesh was also eaten. Several of these horrific customs are also to be found among certain Negro tribes in former Atlantean colonies of West Africa—particularly the last custom! Can there be any further doubt that the Hebrew religion is a historical continuation of blood-drenched Atlantean Papism? Should it continue to enjoy the legal protection of §166 of the German Penal Code, and, in light of these scientific findings, can it still serve as the foundation of Christianity in Germany? What do the German clergy say to this? They must not remain silent, otherwise the stones will cry out. They must fully exclude Judaism from the Church.

The crude superstition—that one can atone through the consumption of the blood of a sacrificed human, or through the sacrificial death of a high-born man (king or god)—is found in all post-Atlantean religions, including the Mithras cult, out of which the Roman Church arose, and led to the church dogma of the atoning sacrifice of Christ and of the necessity of consuming his body and blood for the forgiveness of sins. Ancient Atlantean-Indian-Hebrew notions in our supposedly morally exalted present!

The cults of Moloch and Melkarth in Phoenicia and Carthage degraded into utter depravity. Into the arms of a glowing-hot idol, children from the finest families were laid and roasted alive "to the glory of God." In this way, the criminal priesthood sought—as later the Roman papacy through the ghastly Inquisition—to exterminate the remaining Aryan population, so that their system of deceit would not be exposed. To the same end served the gruesome cults of Mylitta and Astarte, which led to boundless immorality and debasement through race-mixing, and thereby to the desired docility toward priestly tyranny.

The growing power of the priesthood swelled their revenues ever higher. It manifested itself in splendid temple buildings (as in the Catholic Church), in their adornment and overloading with gold and silver, in the lavish use of incense, in ostentatious processions (in Babylonian god-processions the statue of Thor was carried; cf. Psalm 68:25–27), further in pilgrimages[139], in gold-embroidered, costly priestly vestments consistent across the whole Atlantean cultural world (Ezek. 44), in special hairstyles (tonsure) (Ezek. 44:20). That in the Central American priest-states and in the lands of the Atlantean cultural world, the three-tiered tiara—an image of the holy three-stepped god-mountains (see figs. 27–29) and of Poseidon's trident—adorned the head of

[139] Herodotus gives the number of participants at a pilgrimage to the goddess Pasht as 700,000.

priests, proves the existence of the ancient Atlantean priest-state and the unity of the old cultural world.

With the increasing bastardization, debasement, and corresponding stupefaction of mankind, the Atlantean high priest could already dare to take the next step in expanding the priest-state. He seated himself on the throne of the All-Father, called himself Father—Papas (Pope)—and allowed himself to be divinely worshiped as the representative of God, or even as God himself (Rev. 15:14; 19:4–17). Before him the whole people bowed in deepest subjugation, as before Moses. Secular and spiritual power united in his hand. The name Papas (Pope) for the supreme priest was preserved in the heathen Mexican states of culture until the conquest of Mexico and Peru (ca. 1500 A.D.). Thus it should not surprise us that the Jesuits, to their greatest astonishment, found institutions of the Catholic Church already present in the heathen temples there—such as incense, holy water, sprinklers, cross, baptism, indulgence, confession, fasting, mortifications, holy meal, etc. They were merely two slightly different forms of the old Atlantean priest-state.

According to the reports of the monks who entered with Cortés, they only needed to cleanse the temples of blood and idols, consecrate them as churches, and furnish them with images of Mary and the saints—and the Christianization was complete [140].

A number of priest-states of the ancient cultural world—Sumer, Meru, India, Tibet, Juda, and the priest-kingship of the Hittites—were doubtless modeled after the Atlantean priest-state. The priest-states discovered at the conquest of America were undoubtedly imitations of the Atlantean priest-state. Thus, the ruler of the Chibcha kingdom was a priest-king. Among the Sumerians there were priest-kings—called Patest. Among the Zapotecs, the king had to appear before the high priest barefoot, in a rough garment, and with downcast eyes, just as Emperor Henry IV had to appear before the pope at Canossa. In Egypt and elsewhere as well, the king was only an instrument of the pope.

Similar dreams of power have always been pursued by the Roman Catholic popes; for the idea of the Atlantean priest-state demanded that the whole world be subject to the pope, that no power stand beside him, since he represented the Kingdom of God on earth. When Emperor Henry IV and the Hohenstaufens had to fight against the papacy, they were struggling against the overwhelming might of the mummified Atlantean priestly and robber state and its false ideas.

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[140] See Gronau: Amerika II, p. 101

To carry out the idea of world domination of the Atlantean "God-state on earth," Loki and the other representatives of Papism had to flatter the masses, had to proclaim the democratic idea of the "equality" of all men and of their "freedom." To stir up the lower masses to revolution against Aryan rule and to the extermination of the Æsir, Atlantean Papism and its two chief representatives in the present (Rome and Jerusalem) spread the idea of Communism among the people. Special champions of Communism are the Jesuits, who thereby wish to win the great masses for the idea of a papal world empire. Their ghastly program was revealed by the Italian minister Gioberti, a former Jesuit[141]. In the Bavarian communist uprising of 1918/19, more than one Jesuit spirit was active alongside Toller and Landauer, and the Bavarian government knows that not only Jewish but also clerical-ultramontane financiers stood behind it. The Atlantean idea of the priest-state is international, necessarily leads to internationalism, and is completely incompatible with national and racial interests. For this reason, Atlantean Papism has always been the mortal enemy of national states, especially of the Aryan ones.

As a parasite, it can only live in racial chaos, and thus it must by nature strive to annihilate the spiritually advanced Aryan race at any cost, to prevent Aryan racial purity, and to promote racial mixing. It therefore preaches the scientifically untenable doctrine of the "equality of all who bear a human face," encourages the intermarriage of Germans with Negroes and low-bred rabble, favors the lower races everywhere in Europe over the Aryans, and robs Germans of their language in inferior surroundings so as to make them disappear therein. Consistent with this, Rome at the Third Council of Trent permitted the marriages of Germans with Negroes and other "beasts." From the same aim, Rome and Juda, in Jesuit- and Jew-controlled France, carried out the occupation of the Rhine region with black beast-men. In place of the Aryan stock of the German population, there was to arise a feeble, degenerate mestizo rabble, willingly submissive to the Atlantean priest-state. The German people are to be systematically brought to complete degeneration, like the Roman and the French. "By introducing as much dark blood as possible into the Nordic peoples, they will most surely be brought under the power of the Church (of Atlantean Papism)"[142]. A terrible crime against our German people, which can hardly ever be atoned for by prayers alone!

Rome shows its inclination toward the lower races outwardly in that it displays their favorite color, red—the color of the international Atlantean priest-

[141] Gioberti: Die Jesuiten der Neuzeit. Eger, Joekisch, 1909
[142] Otto Hauser: Die Germanen in Europa. Dresden, Heimat- und Weltverlag

state, of international Jewry, of Freemasonry, and of the "Internationale"—in its banners[143].

Atlantean Papism resembles a monstrous, dreadful, bloodthirsty octopus, which with its tentacles embraces all peoples and with its suckers drains them of their lifeblood. Every nation that falls within the reach of its arms is ruined by it. Throughout history, clericalism and Jewry have always been the misfortune of the Aryan peoples.

Indeed, among the peoples gripped by Atlantean Papism there were men of Aryan blood who rose up against the violation of the spirit by that accursed Atlantean system. They wished to become the saviors of their people, but they had to pay with their lives for daring to speak the truth and expose the monstrous fraud that was plunging their countrymen into misery. Time and again Goethe's words were fulfilled:

*"The few who perceived some of it,*
*And were foolish enough never to guard their full hearts,*
*Who revealed their feelings, their vision to the mob,*
*Have always been crucified and burned."*

(Faust I)

Countless victims of Aryan blood lie on the conscience of Atlantean Papism. Its history is written in blood and fire.

In Jesus, the Aryan spirit rose against the violation of the Aryan people by Atlantean heathendom, and because his work would have brought about the downfall of the papal system, he had to die. Of the other countless victims of the priest-state idea may be named: Savonarola, Giordano Bruno, the Waldensians and Albigensians, Huss and Jerome, the Huguenots in France, the Protestants in Austria, and so on. More than a million of the best Germans were sent from life to death by papal witch and heresy courts, and millions more were economically ruined—supposedly "for the greater glory of God," but in reality to preserve the power of Atlantean Papism. The former Jesuit Count von Hoensbroech, in his work The Papacy in Its Social-Cultural Activity (Leipzig, 1904), comes to this judgment:

"It is an undeniable historical fact: The popes for centuries stood at the head of a system of murder and blood, which slaughtered more human lives, and

[143] The essential unity of the aforementioned is clearly set forth for the reader in Hans Lienhardt: Ein Riesenverbrechen am deutschen Volke. Großdeutscher Verlag, Weißenburg i. B. — One can read the evidence presented there only with horror and dismay

caused more cultural and social devastation, than any war or any plague—'in the name of God' and 'in the name of Christ!'"

Every step of the Roman Papacy and of world Jewry, and of its secret priest-king, toward enlarging and preserving their power, is nothing more than a continuation of the efforts of the high priest Loki on Atlantis to exterminate the Aryan race. This alone stands in the way of Papism's world dominion, for "from it shall come the Savior" of all Aryan peoples and the redeemer of the Aryan world from the monstrous "beast" of Atlantean heathendom.

Since the last remnant of Aryandom resides in the Germans, especially in the German people, the Roman Papacy—ever since its origin out of Parsism, Judaism, and the idolatry of Isis—has deliberately striven to damage and destroy Germandom wherever it could.

The extermination of the most gifted peoples of the world, the Goths and Vandals, is the diabolical work of Atlantean Rome. On this one may read Felix Dahn's History of the Goths and his other publications.

Rome constantly incited the Germanic tribes against one another: the Catholic Franks against the Arian Lombards and Goths; the Catholic Franks, Alemanni, Bavarians, and Thuringians against the Wodan-believing Saxons. In religious wars the Germans were to annihilate one another. In the present day, they are to tear each other apart through party strife and bloody civil wars.

Charlemagne and Boniface were the most notorious and willing tools of Rome in its struggle against the German people. They summoned Sorbian and Wendish settlers into Germany to poison German blood through racial mixing. At the same time, Charlemagne, according to his biographer Einhard, devastated northern Germany in a thirty-year war so thoroughly that the Saxons, Germany's finest tribe, seemed nearly exterminated. Germany has never recovered from this loss. When the lands east of the Elbe resisted the introduction of Christianity, Rome sent the heathen Poles into the country, who, just as in 1921, raged against the Rome-opposing Germans with fire and murder, striking Germandom so deeply that, bleeding and torn, it let itself be ensnared by the tentacles of the Atlantean polyp[144].

With the help of the imperial law issued by Charlemagne and Rome—the Capitularies of Paderborn, the bloodiest and most atrocious document of all times and peoples—German spiritual life was violently exterminated. The Germanic runic script was forbidden as the work of the devil, all Germanic

[144] See Wigalois: Der Tempel von Rethra und seine Zeit. Berlin, Wendlandt.

writings were brutally destroyed, and the Irminic and Armanic traditions were ruthlessly stamped out, insofar as they had not fled northward from the henchmen of Charles and Rome. The credulous German "child people," robbed of its spiritual leaders, was denied knowledge of its glorious past, while Rome was praised to it as the creator of German culture and as the educator of the supposedly savage barbarian people, and while the blood-soaked Indian people of the Hebrews was exalted as the chosen people of God and as the people of salvation.

The Crusades were intended to cause the best and most idealistic men of the German nation to wither in the sands of the Asia Minor desert and to bleed to death under the swords of the Turks. At the same time, rising Germany was to be economically damaged so that Jewish-ecclesiastical capitalism might thereby gain dominion.

No less loss did the Papacy inflict on the German people through the unnatural institution of monasticism and celibacy. Millions of the best forces of the people were thereby to be excluded from the process of increase, while the breeding of the rabble was encouraged.

The Thirty Years' War, which turned all of Germany into a blaze of destruction, was for Rome a thirty-year festival fire. When, in 1648, peace was finally proclaimed to the unfortunate, tormented German people—reduced to four million—the "Christian" Rome protested against it.

To achieve its aims, Rome strives wherever possible to promote the stupefaction of the people. It forbids its faithful to read books that might enlighten them, even the Bible itself, and seeks to take control of education and direct it in its own sense. In 1922, it attempted for this purpose—using the aid of the Zentrum party and the socialist parties dominated by Jews—to push through an implementing law to §146, paragraph 2 of the Reich Constitution, which would have shattered the German public school and delivered it into the hands of Rome and Jewry. The Bavarian Concordat was meant to complete the work.

In order to carry out its goals within the German Reich that arose in 1870, it founded a special religious-political party, the Zentrumspartei, which still represents Rome's interests and has trampled on those of the German people. Whoever is devoted to Papism is lost to the German nation and its race—he fights only for the interests of the Atlantean-Roman church-state. He is like a hypnotized man, subject to the will of his master. Admittedly, the vast majority of the members of the Zentrum, which outwardly poses as religious and is secretly directed by Rome, do not know to which Antichrist they are serving.

Unknowingly, they often become traitors to their homeland and violators of that which should be sacred to the German[145].

The Atlantean-papist-Jewish religion is in its essence fundamentally different from the Aryan religion. The religion of the Atlantean-Roman priest-state is hopeless pessimism, a religion of death, of denial of life, of scourging, of fear and terror—a religion of catacombs and rotting saintly tombs. Scarcely begun, man is already to prepare for death and a slave's life in the service of the Atlantean priest-state.

The Aryan-Christian religion, by contrast, is the religion of affirmation of life, of joy in living, in deed, and in creation—a religion of freedom and contempt for death. It understands life as a gift of the benevolent All-Father, which must be guided according to His immutable natural laws. It is worship on bright, holy heights, in contrast to the dark death-cult of Egyptians and Etruscans, and in contrast to the gruesome cult of the crypts of Atlantean priests and churches, filled with ghastly relics.

That the Roman Papacy is in fact nothing other than a continuation of the Atlantean priest-idea can be proven by statements of popes, bishops, and priests.

The Church Father Augustine taught that the state was subordinate to the Church; it had to submit itself in every respect to the will of the priests. Pope Boniface VIII declared in his notorious bull Unam sanctam: "I am the emperor, I am the ruler!" The syllabus of Pope Pius IX condemns the essence of modern liberal political development and lays down the principle: "To be subject to the Roman Pontiff is necessary for the salvation of every creature." Innocent III ascribed to the Church government over the entire globe. Gregory IX claimed: "The Pope possesses over the whole world lordship over things and persons." Innocent IV wrote: "Christ established in the papal chair not only high-priestly but also royal absolute dominion." Pope Paul IV declared it the Pope's task to trample emperors and kings under his feet. The Pope is crowned with the words: "Receive the tiara adorned with three crowns, and know that you are father of princes and kings, ruler of the globe …" The Bishop Korum of Trier wrote in 1913 in his Lenten pastoral letter that Christ was the invisible bridegroom of the Church, but the Pope her visible husband—thus even more than Christ!

The Petrusblätter, blessed by the Pope on August 50, 1912, wrote: "The Pope has no equal on earth … In the New Testament he eclipses all greatness. Through anointing he is Christ …" and on December 13, 1912: "A priest who

[145] See K. v. Widdumhof: Die entdeckten Henker des deutschen Volkes. Großdeutscher Verlag, Weißenburg i. B.

refuses obedience to the Pope takes upon himself a far greater guilt than the murderers of Christ." In 1866, Pope Pius IX—himself a baptized Jew—uttered the blasphemous words: "I am the way, the truth, and the life. Those who are not with me are outside the way, the truth, and the life." For this, in the same year, the French Cardinal Donnet called him "the living incarnation of the authority of Christ." In 1905, the Prince-Bishop of Salzburg placed priests above the powers of heaven, since they "exercise power even over the Creator of worlds Himself, can create Him and 'enclose Him in a tabernacle so that He obeys the priest (!!)."[146]

In order for the Pope to appear as Peter's successor and Christ's vicar, deceit and forgery were resorted to, just as by Jewish priests. They lied that Peter had been bishop in Rome, which he never was, and shamelessly inserted into the Gospel of Matthew the passage: "You are Peter, and upon this rock I will build … I will give you the keys of the kingdom of heaven …"

Enough with this small bouquet of examples, which could be multiplied by the thousands. If one adds also the exhibition of the Holy Robe of Jesus in Trier (which, according to the biblical account, the soldiers had divided among themselves), the pilgrimages to miraculous images of Mary, the veneration of bones of dead "saints," the Marian cult, and other things resembling heathenism, then it must be regarded as established:

The Roman Papacy appears as the continuation of the Atlantean-Jewish priest-state and its heathendom.

Hear what famous men have said about the Papacy:

Peter Waldo and his followers branded the Roman Church as "the Whore" and the Papacy as the Man of Sin, the "Antichrist."

John Wycliffe said: "As for the Pope, I owe him neither obedience nor service, for through Holy Scripture I know him as the Antichrist, the son of perdition, the adversary of God, and as the abomination of desolation in the holy place."

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[146] Compare:

a) Citramontanus: Ultramontane Marian and Papal Cult. Augsburg 1913, published by Lampart.

b) Prof. Dr. Langemann: The Gospel of Jesus Christ, Roman Antichristianity and the Hohenzollerns. Göttingen, self-published.

c) Corvin: Pfaffenspiegel. Rudolstadt, published by Bock.

Dr. Martin Luther declared: “I am convinced that the papacy is antichristian and the seat of Satan—the Antichrist of the Holy Scripture.”

If one further considers that the papal church claims for itself the right to “exterminate heretics (i.e., dissenters) by the sword,” one must say that in the Atlantean Papacy the evil, the demonic, the low-born, the Evil One himself is embodied—just as in the Hebrew faith. German Catholics should also take note that everything in the Roman church that is antichristian was introduced into it by Jewish priests, bishops, and popes. (For example, baptized Jews included Popes Anacletus, Pius IX, Bishops Cohn, Netter, etc.) Thus the dogmas of the equality of all men, of auricular confession, of the immaculate conception, and of papal infallibility were all carried into Catholicism by popes of Jewish descent. The last of these was done in 1870 by the Jew-blooded Pope Pius IX. In this way, Judaism transformed the church through falsifications, lies, and coercion into an instrument—despised even by Jews themselves—of the Jewish-Atlantean priest-state in its struggle against the Germanic peoples and in pursuit of Jewish world domination[147]. And Germans, even German clergymen, serve as its executioners, ensnared under the spell of those biblical falsifications! With the help of Judeo-Christianity and the dogma of infallibility inserted by the Jewish Pope Pius IX, Judaism achieved its victory over Germandom.

One can see clearly:

- Aryan Christianity and Aryan spirit are inseparable from Aryan race.
- Aryan-Christian and German thought and feeling are the same.
- Aryan Christianity is the essential expression and flowering of the Aryan race.

The Atlantean Papacy, however, is not only alien to Aryandom in essence, but mortally hostile to it—it is the expression and embodiment of the low-born.

Thus, in Germanic and Atlantean Papacy stand opposed different races, worldviews, and spiritual currents, as well as the two primary tendencies of nature’s development: the God-manhood and humanity of the Bible, “the saints of God,” versus the beast-men; the realm of the Aryan Christ versus Atlantean heathendom; the Aryan-Christian kingdom of the spirit versus the Jewish-mammonistic-worldly kingdom of the Atlantean Papacy; the ancient Germanic sign of God 卐 versus the sign of the great beast (of the low-born)—serpent and dragon.

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[147] Evidence for this is provided by Hans Lienhardt: A Gigantic Crime Against the German People and the Earnest Bible Researchers. Großdeutscher Verlag, Weißenburg i. B.

# Chapter 36

## The Downfall of the Aesir on Atlantis and Germany in the World War. A Repetition of Aryan-Atlantean History.

In racially mixed bodies, the hereditary elements of the higher and lower types constantly struggle for dominance. Sometimes the one gains the upper hand, sometimes the other. If the low-racial blood is weakly mixed in, the nobler race triumphs; in the other case, the lower race gains the upper hand. The low-racial blood acts upon the nobler type as poison and decomposition. Therefore, the body seeks to expel it through sicknesses, mostly in seven-year cycles—that is, strongest in the years divisible by seven. With increasing age, if the admixture of low-racial blood is stronger, the inferior type breaks through, and the body, which in youth still showed the color and form of the higher race, in old age bears the traits of the low-racial type.

If a noble-race family intermixes over several generations with low-racial types, it sinks down to the inferior type.

Exactly as it is in the life of high-race families, so it is in that of a noble-race people, since the people is composed of the individual cells of families. Small admixtures of bad blood are at first absorbed and expelled. But when the admixtures increase and become greater, then illnesses appear in the body of the people, which are called revolutions—just as in the individual body one calls it fever. These increase in frequency and strength and in the shortening of their intervals in the same measure as the penetration of base blood occurs. This happens with natural law necessity and regularity in periods of $7 \times 70 = 490$ years (500) and $7 \times 21 = 147$ (150) years. These are the true causes and driving forces of the events calculated and predetermined from history by Stromer-Reichenbach, Oswald Spengler, and Kemmerich[148].

Thus, the history of a people originally racially superior and ruined through racial mixing must also repeat itself in similar manner with another people likewise deteriorating through race-crossing. Thus it is explained that the three historians just named could with considerable certainty infer future events among us from the historical events of other European peoples.

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[148] Stromer-Reichenbach: Deutsche, verzaget nicht! Ludwigshafen am Bodensee, Lotzky.

From these points of view, the death of many Aryan cultures and the victory of the low-racial type on Atlantis is explained. The overthrow and extermination of the Aesir was only possible once the noble racial blood of the Aesir had already been corrupted and diluted, once the Aryans had decreased in number, and the low-racial type, infused with Aryan blood, was enabled to greater strength against the Aesir. It required only the purposeful leadership of the revolutionaries by the priests to bring Asgard down and to destroy the Aesir. Revolutions are racial struggles[149].

Already on superficial comparison, a strange similarity of events on Atlantis and those of the World War can be seen. One need only think of the Germans in place of the Aesir. As in the cities of Atlantis and its colonies, in the large German cities too, through increasing racial mixing, a fatherlandless rabble, a low-racial underclass, had formed—partly through the influx of East Jews, Poles, Czechs, Slovaks, Italians, Negroes, and Mongols into the industrial centers and port cities. The mixed breed was strengthened by Aryan blood, became conscious of its power, and strove for dominance in the state.

On Atlantis, the leadership of the low-racial type was taken over by the organized Atlantean priesthood; in the World War, by Juda and Rome in secret union. Both wars had long been prepared by Atlantean Papism, just as the encirclement and annihilation of Germany, secretly worked toward by Rome-Juda, was recognized by Bismarck and prevented through the victorious war of 1870/71. That Papism formed alliances with the enemies of the Aesir (Germany) across the whole world—with all tyrants, “dragons,” and “great beasts”—and made the vanity of the French and Italians, the merchant spirit of the English hypocrites, the expansion drive of Pan-Slavism, and the hatred of the beast-men against the Aryan race serviceable to its plans for world domination.

The low-racial type—shimmering in all colors, red, yellow, black, pale—was drawn from the four winds of the earth to overthrow the Aryan Germans. The Vanir (mixed breeds, Slavs, Romans, and Jews) also supplied auxiliary troops. Armies from Togarma too were summoned against the Germans (Englishmen, German-Americans, Canadians), because there was too little trust in the strength of the Vanir and the black, red, and yellow beast-men. Here too appeared the Midgard Serpent: a massive English-French fleet blockaded the German coasts as at Atlantis.

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[149] Oswald Spengler: Untergang des Abendlandes. Munich 1918, Beck. – Is the purpose of the book to paralyze the strength of the Germans and to present their planned destruction by Atlantean Papism as “natural law”? That would be a genuine Jesuit trick, a war stratagem of Atlantean Papism in its fight against the German people. In truth, we can turn our fate to salvation if we act according to the discovered secret of the Bible (see Section 37).

As on Atlantis, so here also the Aryan leaders were slandered; the Jewish and Roman-clerical press could not exhaust itself in defaming and vilifying German princes, above all the Hohenzollerns, the German people, its army, and its splendid soldiers and commanders. Whoever bore the sign of the Aesir, the Aryan swastika, was insulted and mistreated.

Representatives of the papist system made the people believe, as on Atlantis, that it was only a matter of overthrowing monarchy and militarism and establishing true democracy (rule of the people). In Germany too, Loki (Rome-Juda) found a blind Hödur who let himself be used for the overthrow of Aryan power: deluded German compatriots, such as the Jesuit emperor Karl of Austria, the Jesuit pupil Zita, and deputies of the German people. They rendered Rome and Juda, consciously and unconsciously, willing henchman service in the destruction of their people and its culture and became its Judas. Hagen slew Siegfried.

The strata of the people, raised for years by Juda and Rome in the international fog of phrases—of freedom, equality, democracy, and communism—saw their salvation in the destruction of monarchy and militarism. The monarchy was overthrown and the military strength securing their future destroyed.

And the result:

Not equality, but greater economic inequality among the various social strata, greater impoverishment of the widest circles, and enormous growth of Jewish-Jesuit high finance.

Not freedom, but oppressive domination by the Atlantean priest-state Rome-Juda. Jews and Jesuit-comrades sat on the seats of the Aesir, directed parties and state entirely to their advantage, sold off Germany piecemeal to the Vanir and low-racial type, and in secret agreement with the Entente arranged warfare, peace treaties, and reparations (hunger blockade, inflation, occupation of German cities by beast-men, disarmament of the German people, sanctions, reparations, taxation, currency manipulation, tearing apart of Germany, etc.) such that the German people had to perish.

Here too the “dragon” wanted to throw the leading Aryans into the fiery pit: the Atlantean priest-state demanded, through the worldly arm of the Jewish-Roman-Atlantean church, i.e., through the Entente, the extradition of princes and commanders and of thousands of the best German heroes and men as so-called “war criminals.” A heretic-burning and heretic-trial on a grand scale, of which the murder of the Munich hostages formed a beginning, was to bring

about the extermination of the spiritually strong German people because it stood in the way of the world domination plans of Papism and Judaism. The World War was to complete against the German people what the Jesuit-instigated Thirty Years' and Seventy Years' Wars had failed to accomplish[150].

By now it should be clear to all that Rome and Juda worked secretly together and conjured forth the World War for the extermination of the German people, robbed the German people of victory, and brought about its present misery.

With regard to Judaism we can spare ourselves the demonstration. It suffices here to point to the already published, very extensive, compelling, scientific literature[151] and to the public confession of the French Chief Rabbi in the Paris Grand Synagogue in 1919: "Everywhere in the propaganda against Germany, Jewish patriotism carried the palm. What the world-spanning Jewish association alone accomplished, I can only hint at. To a certain point, the World War is a Jewish victory against the modern Nebuchadnezzar (Germany). With Germany, Israel's merciless mortal enemy has been nailed to the cross." In other words: "Judaism wants to nail us to the cross!" Let us remember these words of this representative of the Aryan-hostile, Atlantean-Jewish priest-state until the day of reckoning.

Concerning the blood-guilt of the other Atlantean accomplice, a few notes are necessary.

The most important instrument of Atlantean Papism for achieving its plans of world domination is the Jesuit Order, re-founded by the Jew Lainez for the second time, namely as a combat order for Judaism under the cloak of religion—essentially a kind of Masonic order in religious-ecclesiastical garb, a ravenous wolf in sheep's clothing. Its aim is the conquest of political and economic power throughout the entire world and the control of it by the Roman Pope (who, as is well known from Windthorst's Reichstag speech of May 15, 1872, is only a puppet in his hand), and thereby for Judaism[152]. Outwardly,

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[150] Gioberti: Die Jesuiten der Neuzeit. Eger 1919, Jokisch.

[151] Here one may especially be referred to the small but content-rich work of Hans Lienhardt: Ein Riesenverbrechen am deutschen Volke. Großdeutscher Verlag, Weißenburg i. B. – It provides documentary evidence of the grave blood-guilt of Judah and its auxiliary troops (Jesuitism, Freemasonry, etc.), contains the long-prepared Jewish criminal plans for the annihilation of the German people, and shows how Judaism today attempts in Germany, with vast financial means, to shape the mind of the faithful German people through abuse of religion and brazen Bible falsifications.

[152] Startling facts on this subject were brought forth by Ahlwardt in his pamphlet Mehr Licht, which was bought up by Jews and Jesuits because of its content—because it told the truth, which actual events confirmed. Dresden 1910, Freideutscher Verlag. – See also: K. v. Widdumhoff: Die

Jesuitism presents itself as a religious institution, but in reality, according to the revelations of the Italian minister Gioberti[153], himself a former Roman Jesuit, and according to Windthorst, it is an organized system of robbery and crime. From the Jesuits' program of Chiari (1849) the following sentences are cited: *"We strive for the priestly rule over the entire world"* (p. 128) and for the annihilation of heretics (p. 156). *"The world shall become a priest-state, and the Pope—but one of our manufacture—its sole abbot"* (p. 126). *"The communist Jesuit state of Paraguay was a small trial of our system"* (p. 129). *"By uniting religion with politics we will subjugate all mankind. In the confessional our supreme principle must be taught: 'One must obey God* (i.e. his papal vicar) *more than the government'"* (p. 184). *"We want to force world dominion before Enlightenment spreads further. The stupidity and sensuality of the peoples make them into tools of our victory"* (p. 129). *"The divine instrument of our power is the confessional." "We want to capture the masses with phrases of freedom, rights, and human dignity* (p. 192), *and by apparently making enormous concessions to freedom, preaching civil and political equality, freedom of worship, of education* (!), *and socialization, and deceive the masses* (see the communist Jesuit state of Paraguay) *into believing that thereby they will obtain heaven on earth* (p. 182). (Compare this with the identical socialist, communist, and Bolshevik program!)

To the great ones, however, to citizens and peasants, deputies and also to Protestants, we shall, in times of revolution, instill the thought that order can only be restored if the omnipotent Church is entrusted with the leadership of the people, since only it has the power to do so, and that the people must again be wrapped in ignorance (p. 142), that therefore the entire school system must be clericalized and the Bible, 'the creeping serpent from whose eyes fire springs,' must be withheld from the people.

We must nourish the rebellious spirit of the time itself, threaten with revolutions or bring them about, smash the power of princes (!) and upon their ruins erect the edifice of ecclesiastical rule. 'We alone understand how to make a revolution, against which all revolutions of the past will be mere child's play' (p. 144). (1918–1922?) 'Bishops and clergy must fan the flames—until the day when we no longer need to cloak ourselves in secrecy' (pp. 171, 184).

We want to fill the Catholics with the bitterest hatred against the Protestants, and conceal this hatred until the day of open struggle (Silesia, Posen,

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entdeckten Henker des deutschen Volkes. Das blutige Komödienspiel um Bayern und Reich, um Hitler und Ludendorff. – Müller: Ultramodernes Schuldbuch. – Dr. Hoffmann: Rom, Juda und wir.

[153] Gioberti: The Jesuits of Modern Times. Eger 1909, by Jokisch. – P. Ph. Martens: Secret Societies, p. 115.

Reichslands), but carefully conceal ‘what the Church really is and intends’ (p. 191).”

So much from the revelations of Minister Gioberti, which the Jesuits could not dispute. It should also be noted that the most capable heads of the Jesuit order are active in Freemasonry, which, like the Jesuit order, is under the leadership of the Jewish world government and works for Judah’s purposes, something known only to the highest degrees of these orders (Jews!). Likewise, the socialist and communist parties are supported by Jesuitism with all its power, as is evident from the identity of their aims (cf. H. Lienhardt: A Giant Crime Against the German People, and Ahlwardt: More Light, Dresden 1910, p. 75). The essential unity and cooperation of Judaism, Bolshevism, and Jesuitism is demonstrated, in addition to Lienhardt’s statements, by the lightning fact that the Bolshevik Russian Jewish government plundered the Greek-Catholic Church and murdered its clergy, and at Genoa in 1922 handed over the Russian people to Roman Jesuitism, the chief instrument of Judaism for achieving world dominion—thus perpetuating Jewish rule, for this and Jesuit rule are one and the same.

The main goal of the Jesuits, which they have pursued for three centuries with admirable skill, is the overthrow of German princely power and the destruction of the German people, because its intelligence stands in their way. During the Seven Years’ War, the Pope (who is only a tool of the Jesuits) sent a secret decree ordering Catholic clergy in Prussia to pay a tenth of their income to Austria for the continuation of the war against Frederick. The Catholic clergy had to stir up the peasants in Prussia against the state and incite soldiers to desert. Thus Protestant North Germany was to be destroyed[154].

It is well known that the Franco-Prussian War was instigated by the confessors of Empress Eugénie. Bavarian Centre Party deputies were obliged to refuse funds for the war against France, and Catholic clergy incited peasants not to participate in the war[155].

At Rome’s instigation, Bismarck was to be assassinated by the Belgian Duchesse for a Judas reward to be paid out by the Archbishop of Paris (!).

The German Catholic Congress at Olmütz, under Roman leadership, set forth as its goal: the elimination of Hohenzollern rule and the smashing of Prussia into individual states. The General Assembly of the German Catholic

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[154] See footnote 156

[155] Cf. Prof. Langemann: The Gospel of Jesus Christ, Roman Antichristianity, and the Hohenzollerns. Göttingen, self-published. – Highly important revelations also in K. v. Widdumhoff: The Discovered Black Executioners of the German People.

Association in 1874 declared militarism to be incompatible with the freedom and welfare of the German people. (And who worked most zealously from 1918/19 to 1921 for the destruction of the German armed forces?)

The fruits of this treasonous Jesuit seed showed themselves in the World War and in the revolutionary years 1918/19.

The French socialist leader Professor Jaurès said on July 30, 1914, a few hours before his violent death: "This war will be a war of the Jesuits," and the French deputy Jean Blum revealed in July 1919 in the French Chamber of Deputies: the war had been decided by the Jesuit parties at the Viennese court; the Vatican expected, in return for its stance in the World War, the signing of a second Concordat for France.

Indeed, the World War could have been prevented by Austria, but Rome wanted war—as the now-famous Ritter telegram proves—in order to expand its power, and thus the Austrian ministers Berchtold and Bilinski, under Jesuit influence, knew how to prevent agreement with Serbia; Germany was to be dragged by all means into the annihilating bloodstream. Jesuit-trained clergy and officers became spies for the Entente and traitors to their fatherland in the name of God, i.e., to the advantage of the Roman Catholic papal church. The French minister Pichon, after Germany's downfall[156], openly praised the services rendered by the Catholic clergy in Alsace-Lorraine to France, and the Pope, as France's secret ally, congratulated it in 1918 on its glorious victory over Germany (!!).

In 1914/15 Roman clericalism and its spiritual auxiliaries worked with all means so that Italy would treacherously and deceitfully stab its German ally in the back, and so that in 1917 Romania betrayed us. It was Catholic clergy who incited the Austrian Poles, Czechs, and Slavs to military treason and thereby broke the strength of our Austrian ally. (Cf. Jörz: The Vatican etc., Vienna).

In 1916 the German Centre Party, at Rome's command, demanded the admission of the Jesuits into Germany, the establishment of a Catholic Kingdom of Poland, and its endowment with a military force, and threatened, in the case of non-fulfillment of this treasonous wish, with withholding further funds for the conduct of the war.

According to the devilishly cunning plan of the Jesuits, Poland was to be organized in such a way that, with German rifles and cannons, it could march

[156] Gotthilf: The Greatest Secret Power in the World. Leipzig, Sternverlag.

against Germany—which in fact happened in 1921 with the theft of Upper Silesia by the Poles. Thus, in 1921 the program laid down in Olmütz in 1850 was to be fulfilled. It is telling that in the Upper Silesian Polish uprisings, Catholic clergy acted as agitators and leaders of Polish criminal bands.

American Admiral Sims stated in several publications that the Entente would inevitably have lost the World War in 1917 had Germany ruthlessly continued unrestricted submarine warfare, which was permitted under international law. But who prevented Germany from doing so? Not the enemy, but Rome and Judah. Through the Centre Party and Social Democracy, they denounced the submarine war as inhuman and barbaric, forced the Reich government to abandon it, and thereby robbed Germany of victory. When, despite this, victory still beckoned for the German people, Jesuitism blew up all the mines. The Austrian Emperor Karl, advised by Jesuit confessors, had the Jesuit pupil Prince Sixtus of Parma deliver a letter to French President Poincaré in which he offered peace and the cession of the German provinces of Alsace-Lorraine to France and declared his intention to force Germany into peace. It is of course no coincidence that the then German Centre Party leader, the baptized Jew Erzberger, son of a Jew Herzberger, was present in Vienna at the time, and that Jesuits supplied him with knowledge of Austria's intentions and with Emperor Karl's letter. It is also no coincidence, but rather a signal from Rome, that Erzberger, supported by this knowledge of the Austrian situation, publicly described Germany's position as rather bleak, and with the Centre Party brought about the Peace Resolution of 1917, which robbed the German people of their will to victory and gave the Entente a welcome means of whipping up their peoples to continue the war.

The year 1918 brought heightened Jesuit activity. Empress Zita, a blind tool of her Jesuit confessors, betrayed the positions of the Austrians on the Piave front to the Italians. The result was the collapse of Austria, which dragged Germany down with it.

How skillfully Rome and our enemies secretly cooperated is shown by the following facts: According to the program of the German Catholic Congress in Olmütz in 1850, the Hohenzollerns were to be eliminated. Is it not telling that our enemies demanded the removal of the Hohenzollerns as a condition of peace, and that the Freemason Centre Prince Max of Baden, citing this and the alleged mood of the people, demanded the Emperor's abdication and prematurely proclaimed a renunciation of the throne that had not even taken place, thereby causing the front to collapse? Why did Prince Max of Baden, according to an unrefuted report in the Hamburger Tageblatt of June 3, 1922, withhold from the German people the Havas dispatch of November 5, 1918, which stated that in France the conclusion of peace would no longer be dependent on the abdication

of the Hohenzollerns?! What reason did that Jesuit-educated prince have to betray his Emperor and not even shrink from falsifying documents?

The Jewish-Jesuit-Freemason villainies to which the Hohenzollerns and Germany fell victim on November 9, 1918, have been revealed by Crown Prince Wilhelm of Prussia. One cannot escape the impression from his statements that the two Freemasons, General Gröner and Prince Max of Baden, acted as traitors according to definite plans and instructions.

Is it coincidence that the Entente set as a condition that never again should a Hohenzollern come to power?

Why did the Entente demand the extradition of the most capable and German-minded men, but not Erzberger, who in 1914 had advocated the same political program as the old-German publisher Lehmann of Munich, who was summoned before the Entente tribunal?

Why did Erzberger and the Centre Party so quickly and without protest sign the shameful armistice conditions, even though the Entente admittedly expected only half of their demands to be fulfilled? The fact that Erzberger signed the armistice conditions with a smile leads almost to certainty that Rome's interests stood a thousand times higher to him than those of the German Fatherland. And Rome's interests demanded the immediate signing of the armistice conditions so that the German people would become defenseless and dishonored, and would willingly submit to peace terms that brought them a slow strangulation.

Why did Erzberger say at the peace negotiations that Germany could do more than it actually could? Why did Erzberger, as General Wirsberger demonstrated, work to reduce Germany's army to 100,000 men? Why did he thereby endanger the security of the German Fatherland? Was Erzberger—whom the Roman Church gave an honorary grave—the political tool of Jesuitism and the Vatican? Why did the Centre Party promote the disarmament of the German people? Was Germany to be weakened at the Jesuits' command, so that it could be easy prey for the Catholic French, Poles, and Czechs? Why at the same time did the Poles praise the Pope as their greatest benefactor? Why did Erzberger want to promote the creation of an independent province of Upper Silesia? In order, according to the Vatican's will, to play it into the hands of the Poles? Why did the German Jesuit Count Oppersdorf demand the robbery of Upper Silesia by all means? Why did he use the excuse that Catholic Upper Silesia was better placed with Catholic Poland than with Protestant Prussia?

Why did the German Centre Party, commanded by Rome, shatter the German united front in Upper Silesia in 1922? In order, according to the plans of its secret Roman leaders, to make the position of Germanhood in the Upper Silesia that remained with the Reich untenable in the face of the Polish onslaught, and thus to deliver all of Upper Silesia into the hands of Polish low-racial stock according to the Jesuit Olmütz program of 1850! Why did the Christian Social Party in Austria (the Austrian Centre) in 1922 sign the Treaty of Lana, which handed over 7 million Germans to Czechization? Why did it have to be precisely a Centre Party deputy who recently recommended the separation of Protestant Memelland to Catholic-Slavic Lithuania? Does he, like so many others, work on the payroll of Atlantic Papism for the dismemberment of Germany and the racial destruction of the German people according to the plans of Rome-Judah? Do such lamentable people not set the interests of Atlantic Papism, and thus of low-racial stock, higher than their own Fatherland, than the future of wife and child?

What a triumph for the destructive educational activity of the devilish Atlantean monstrosity, when the Zentrum Reich Chancellor Fehrenbach declared: “When I hear the word völkisch, I already feel sick” We now have to cooperate with these Social Democrats who do not claim to understand anti-Semitism and “stupid Aryanism”. Now we are forced to listen to such traitorous politicians as Arthur Crispien, Deputy to the Reichstag, when he exclaims in 1921 with applause from the assembly of the Union of Socialist Parties, “we know of no Fatherland, this is just a place called Germany!”

The anti-German aims of the Papacy and its Jewish-Jesuitic accomplices appear more and more openly. When the American Senate did not want to sign the Versailles Peace Treaty, the Belgian Cardinal Merrier was sent to America at the instigation of the Jesuits to exert strong influence there for the signing of the shameful Versailles Treaty. Why did Erzberger, at the expense of the Reich with 28 million Reichsmarks, so often negotiate with emissaries of Rome? Why did he support Roman-minded papers with this money? The numerous visits Erzberger made to the Collegium Romanum, the headquarters of the Jewish business branch “Jesuit Order,” during the World War and up until shortly before his death, and his many conferences in Brieg at the Simplon with Jesuit General Count Lodachowsky, confirm the suspicion that Jesuitism and Judaism used his person as a tool for the destruction of the German people, just as Loki used Hödur for the murder of Baldr.

How is it further explained that in the Catholic provinces of Bavaria, certain Catholic clergymen and Zentrum grandees during and after the war urged farmers not to deliver food to North Germans and sought to stir up the hatred of the population against the Prussians; that it was precisely Catholic

clergymen who carried particularism in Bavaria; that King Ludwig III, influenced by the Jesuits (Prince Georg himself being a Jesuit), pursued the idea of a separate peace? That Jesuitism had the goal of detaching Bavaria from the Reich in 1922 and uniting it with the Alpine countries, while at the same time collaborating under one blanket with France?

Is it not plain to see here the ultramontane intention to divide the German tribes and bring about the destruction of Germany? And what is to be made of it when the Zentrum in Hanover supports the English-Welfish efforts to establish an independent Kingdom of Hanover under the rule of the Catholic Englishman, the Duke of Cumberland, and a Bavarian Zentrum minister sends him congratulations for this? When Jesuit Father Benedikt von Quaichheim in 1919, with the tricolor in his buttonhole, rode around the Palatinate in a French military car and called for secession from Germany? What further is to be said when precisely active Roman Catholic priests in Germany become leaders of separatist efforts on the Rhine and treacherously play into the hands of French plans?[157] When furthermore Pope Benedict on April 7, 1919, assured that he was French at heart and regretted being French only at heart; that he felt one with the French nation, congratulated it on its successes in the World War, and wished it the increase of its fame and fortune[158]? Why did the Zentrum so hastily, against better knowledge, sign the confession of Germany's guilt in the Versailles Treaty and thereby, in the words of Lloyd George, deliver to the Entente the pretext for the enslavement of Germany? How is it that the Zentrum-Papist party, which hypocritically described itself as the main support of the throne, in 1918 allied with the same revolutionary party that had supposedly been its main enemy, in order to overthrow the Hohenzollerns and militarism; that Erzberger and Scheidemann in 1918 entered the government arm in arm, hardly to the blessing of Germany; that Reich Chancellor Fehrenbach left unanswered the question of Reichstag representative Werner about the Kohn-Joffe conspiracy?

In 1912, on the Katholikentag in Aachen, it was declared from clerical side under thunderous applause: "… because we are Catholics, therefore we are loyal to the Kaiser!" In 1917, all archbishops and bishops of Germany announced in a pastoral letter that they would always be ready to protect the throne against external and internal enemies, against powers of subversion. In 1919, the party of bishops and popes recommended the Republic to the German people as the best form of government, and in the festival sermon at the Rochus Festival in Bingen 1919, the Franciscan Schwanitz declared: "The Pope of that Prussian religion (the Protestant Kaiser) has been swept away. God has made everything good!" And Pope Benedict XV sent greetings and blessings to Reich President Ebert on April 2, 1919, and promised him papal assistance!!! But the

[157] Proofs see: Deutschland und der Vatikan. Berlin 1921, p. 17.
[158] Osservatore Romano No. 97 of April 7, 1919.

Zentrum, which until then had been celebrated from all pulpits as the bulwark of loyalty to kings and emperors, as the support and savior of the throne, and as the supposed mortal enemy of the red revolutionary parties, threw off its hypocritical mask after achieving the goal of revolution and went arm in arm with the red foster sister, until then only secretly kissed at Kaiser's graves, into the struggle against German interests.

Does this not irrefutably show how Atlantean Papism, through its Jewish and Papist parties, brought about the revolution in Germany, in order to rule the trampled-down Germany in its own sense, in accordance with the Jesuit program of Chiari, after the expulsion of the princes? The separation of the Catholic provinces of Prussia from the Protestant core of Germany and the destruction of Protestant German territories was also deliberately carried out by Jesuitism in association with Jesuit pupil General Foch. On the orders of Rome, the latter — or rather, the Entente — demanded the withdrawal of the Iron Division Ehrhardt from the Baltic lands. The German Zentrum party immediately ensured the execution of the order, and soon the effect desired by Rome appeared: the Protestant population of the Baltic lands, a splendid branch of the Aryans, was murdered by the Bolsheviks down to a few remnants, while the Baltic land itself was delivered over to Catholic Lithuania and thus to Romanism and Slavism. A similar piece of devilish malice was committed by Rome-Juda regarding Upper Silesia, and in 1925/26 Germany is to become, according to Jewish-Roman plans, a theater of war, and its Aryan population exterminated by French and Jewish-Bolshevik armies. In the Reichstag, the Roman Zentrum party in 1919 threatened the dismemberment of Germany if its, i.e. Rome's, wishes regarding denominational schools were not fulfilled. When in 1920/21 our German brothers in Austria saw their only salvation in a union with the German motherland and demanded this most emphatically, it was prevented by the Vienna government and the Christian-Social party, both under Jesuit influence; likewise, the annexation of the German Burgenland in Hungary to Austria was prevented by the Carlist Jesuit companions. The trips of ex-Emperor Karl to Hungary at Easter and autumn 1921 were also intended to serve this Jesuit plan.

One can see how everywhere Rome criminally stands in the way of the interests of the German people. For those not yet clear about this, the following will open their eyes: When the Entente was about to collapse in 1917, Rome, through its loyal party, in order to spare its Entente executioners, raised the demand: No annexations, no war indemnities. But when the German people had been overthrown by Roman-Jewish treachery, when province after province had been torn from it — German Tyrol by Italy, German Bohemia and South Silesia by the Czechs, Alsace-Lorraine by France, Posen, Silesia and East Prussia by Poland, Eupen by Belgium, North Schleswig by the Danes, the Memel territory

by the Lithuanians — and when the German people, rendered powerless by deprivation and hunger, was burdened with monstrous war indemnities, then nothing more was heard of Rome's call: No annexations, no war indemnities! On the contrary, in the Vatican there reigned pure joy over the long-desired destruction of the German Reich and the overthrow of the heretics, and Zentrum newspapers were compelled to present this accomplished crime as a judgment of God.

The paper of the papal state chancery "Civilta Cattolica" of April 4, 1919 openly admitted "that the professional concerns of Catholicism (that is, of the Jesuits, of Judaism, and of the Papacy) in no way permitted the Pope to wish for a German victory, and that he could not think of the final victories of Germany without horror (!!)..." Pope Benedict promised, as Vicar of Christ, to use all his influence so that the resolutions (of the Versailles disgrace-peace, which caused Germany's misery) would be gladly accepted and faithfully observed by all Catholics[159]. And on October 7, 1919, he wrote to the French Cardinal Amette: God's grace might pour out from France over the whole world; what human prudence began at the Versailles Conference, divine love might ennoble and complete; Perpoliat atque pericica[160]. And to this anti-German papacy, the silent ally and accomplice of our executioners, the German Catholics gave 17 million marks in gifts during the World War! Poor, misled German people!

When German shrapnel struck the church of Reims, which had been far more damaged by French and English shells than by German ones, Atlantic Papism cried out loudly about the alleged barbarism of the Germans against this sanctuary. Its outcry found an echo throughout the world and turned it against the "Huns and barbarians." But when the hunger blockade of the Entente handed over millions of German children to disease, and when the deliberately employed Negro beasts in the occupied territory robbed hundreds of thousands of German children, girls, and women of honor, health, and life, not a voice of disapproval was heard in Rome. On the contrary, there was rejoicing at the successful plan, agreed upon secretly with the Entente, to systematically brutalize the German people by occupying western Germany with black and yellow beast-men, thus gradually bringing it into a condition in which it would more willingly endure the domination of Judeo-Rome, its heathendom, and its tyranny.

The Spartacist and Communist uprisings in Germany give us much to think about. Is it not highly suspicious that these broke out precisely in Bavarian episcopal cities, and that, as the Bavarian state government knows very well,

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[159] Osservatore Romano No. 325 of December 5, 1918.
[160] Acta Apostolicae Sedis No. 12 of November 3, 1919.

these uprisings were in part financed with ultramontane money, that the Spartacists did not harm the ultramontane financiers, but shot German-minded persons instead? Furthermore, that a Center newspaper hinted that communism was acceptable to the Center as long as it stood under church leadership?

Is it not remarkable that good Catholic Bavaria, always praised by the clergy as a bastion of loyalty to the crown, was the first among all German lands to overthrow its throne and elect a fraudulent Jew and forger as president? Is it not highly suspicious that the party of the bishops and Jesuits (the Center) increasingly reveals its hostility to Germany and its inclination to the left toward the international Social Democrats, in accordance with the Jesuit program of Chiari, and, going hand in hand with them, furthers the enslavement of Germany? Is it not proven that the essential unity of Judaism and Rome and their secret cooperation for the aims of international Jewry exists in the fact that the parties led by them passed a law allegedly for the protection of the Republic, but in reality serving the protection of Jewry and its tyranny, making possible the extermination of all German-national minded, the suppression of national organizations and endeavors, and the expulsion of the former ruling dynasties from Germany? Does one not see how what the Jesuit paper "Germania" threatened already in the seventies is being visibly fulfilled—that the Center would join with the Red Revolution to achieve its goals, that is, those of Jewish Jesuitism?

Does it not say everything that the Center Party unscrupulously sacrifices piece by piece of German soil in accordance with the program of the Olmütz Catholic Assembly? Does one not clearly see here how the Jesuit program of Chiari is to be fulfilled step by step, and how a well-organized criminal system (Jesuitism and Judaism) exploits unscrupulous or unsuspecting Center deputies and the ignorant people for its purposes under the pretense that it is a matter of "religion"? By now even the blind can grasp that the Christianity of the Roman papal church is worlds apart from the true Aryan Christianity, that it has only the name in common with it and pursues only worldly aims, that the Atlantic-Roman priest-state is the living Antichrist and the mortal enemy of Aryandom, and that, fraudulently under the cloak of religion, it pursues purely worldly and mammonistic goals, that churchly Christianity, as the Jewish-English minister Disraeli rightly said, is a "Judaism for the people."

Papacy, Jesuitism, clericalism and ultramontanism, Freemasonry, sectarianism, socialist and ultramontane party politics are, for the student of history, one and the same: well-organized Judaism, which, under the cloak of a falsified religion and history for its purposes, and under a flood of phrases, blinds the eyes of the majority of the German people and seduces them into murdering themselves. Whoever wants documentary evidence of this should

read the small work by Hans Lienhardt: A Giant Crime against the German People, and K. v. Widdumhoff: The Discovered Executioners of the German People. Both published by the Greater German Press, Weißenburg i. V. Jewry already sees itself close to the fulfillment of its desires: President Ebert was a member of the social democratic party commanded by Jewry and an eager Center Catholic who very diligently went to confession. Atlantic Papism will no doubt have made its wishes felt in this. Since the revolution-crime of 1918, Germany has had, from Max von Baden to Marx, mostly ultramontane chancellors—i.e., those consciously or unconsciously close to the Jesuit-Jewish criminal system—and mostly ultramontane and Jewish ministers, that is, such as were desired by Atlantic Papism. Thus it is understandable if Germany, according to its goals, like a missteered ship, is driven toward the reef on which, according to the will of Rome-Judah, it must inevitably be shattered, unless a German-minded dictator seizes the helm.

With precision and method, Atlantic Papism pursues the murder of the German people and its culture. Disarmed and made defenseless, undermined by inner enemies hitherto unrecognized, it fatalistically endures the fate allotted to it: separation of the border provinces and their handing over to inferior races, plundering of the German people, destruction of the German folk-school and thereby of German native culture by the new Reich School Law, and through the Bavarian Concordat, internationalization of the German people, Bolshevization, civil war, occupation of Germany with Russian-Chinese mercenary armies of the coming Jewish dictator, and extermination of the Aryans as on Atlantis.

It is deeply regrettable that our academies, which should be a bulwark of German freedom, do not take a public stand against the criminal plans of Judeo-Rome. Where is the spirit of Fichte? Is the study of the culture of the Papuan Negro-animals more important than the preservation of German culture and the German people?

No less regrettable is it that the German clergy, with few honorable exceptions, continues to serve Atlantic Papism and thereby to work for the destruction of our people and the Christian church, instead of dutifully unleashing a defensive struggle of true Christianity and Germandom. The future will, unless all truly German and truly religious circles rouse themselves to decisive defense, bring the complete victory of Atlantic Papism and its heathendom and thereby of inferior races over Aryandom and Christianity, which, according to the devilish, well-thought-out plans of Jewry, is to be smothered in a sea of martyr's blood "on the great day of Armageddon"[161].

[161] See Hans Lienhardt: A Giant Crime against the German People. Greater German Press, Weißenburg i. B.

# Chapter 37

## The revealed secret of Holy Scripture, the true teaching of the Germanic King Jesus, and Germany's resurrection.

If one reads the Bible according to the explanations given by venerable Christian Church Fathers[162] and by means of the secret keys provided by the theologians Lagarde and Jörg von Lanz-Liebenfels[163], one finds that this most precious "Book of all Books," in its true meaning, is equal to the esotericism (secret doctrine) of the Egyptian, Roman, Chaldean, Assyrian, Babylonian, Iranian, Indian, and Atlantean initiates, and of the Armanen, Brahmins, and Templars—that is, with that of the Ario-Germanic priesthoods. The Old and New Testaments and Christianity are thus Aryan spiritual property, apart from later additions and falsifications.

The secret of the Bible, hidden in parables and allegories, of utmost importance for us Germans and guaranteeing our resurrection, is in brief the following[164]:

"In the beginning was the Word, and the Word was with God, and God was the Word" (Gospel of John 1). But the "Word," according to Revelation of John, is Christ; according to the Greek translation: the "Kyrios" = Logos, that is, according to the Gothic translation of Bishop Ulfilas, "Frauja" = the all-Germanic Fro, = the God of pure love of the kind, the tribal God of the Aryans, the genius of the Germans[165], their tribal ancestor, and the founder of the city of Goslar[166].

This Logos is the principle of generation, preservation, and world-governance, the ceaselessly creative world-energy, the radiant aether of modern science, which "in the beginning" was. In Him we live, move, and have our being.

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[162] Cf. the Bible commentaries of Philo, Josephus, Origen, Jerome, and Augustine.
[163] Lanz-Liebenfels: The Greek and Latin Bible Versions. Leipzig 1908/09.
Lagarde: Onomastica sacra, Göttingen 1870. (A kind of lexicon of biblical secret language, compiled from ancient sources.)
[164] The following explanations are partly taken from the learned theologian Lanz-Liebenfels and correspond to the views of the early Church Fathers.
[165] Lanz-Liebenfels: Ostara Library, No. 83, p. 10.
[166] See Beta: The Earth and Our Ancestors.

Figure 86: Animal-men (the Udumu / Edom, meaning the "red" race of men, "Adam" of the Bible), from a Babylonian bas-relief.

Through its condensation arose the world-bodies and plant and animal life, also upon our earth—first in lower, then in ever higher and nobler forms.

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten Son from the Father, full of grace and truth" (John 1). That is, from the animal beings gradually developed the proto-human, the highest being of the earth, the God-man, endowed with electro-magnetic powers which we no longer possess. Thanks to this endowment, the ancestor of mankind, as the best part of creation, obtained supremacy in the Secondary and Tertiary periods. The proto-humans were called throughout early Christian and ancient literature "gods," firstlings, firstborn, "protoplasts," stars, heavens, and finally, most often, "angels" (= Angelois = Angeln = Whites). These angels, reminiscent of the winged saurian creatures of the Tertiary age furnished with hands, were beings closely related to man.

Their descendants, called in Genesis 6 "sons of God" (children of God), mixed sexually with manlike animals (Gen. 6:1–5) and with them produced semi-human, semi-animal monsters, giants, and titans. Thus the beast-man race was bred upward and became a dangerous enemy of the white Aryan God-man race, since the Aryan blood that flowed to it gave it valuable weapons against the God-man race, hated unto death. Conversely, the God-man race physically and spiritually degenerated by the influx of beast-blood.

This was the Fall of the Bible, which brought original sin upon the God-man, that is, hereditary corruption and the curse of racial mixing[167] (Gen. 3).

The beast-men (fig. 86) are the ancestors of the black, brown, red, and yellow races; the Germans[168] are the descendants of the God-men (Revelation of John); the mixed races (Slavs, Mediterraneans, Jews) are an in-between of God-men and beast-men.

According to Genesis 3, God set eternal enmity between the Aryan God-man race on the one hand and the mixed and lower races on the other. How the latter, in the World War, under the leadership of All-Judah, in cruel beastly manner violated and sought to annihilate the last remnant of the culture-creating Aryo-Germanic God-man race, we have had to experience on a dreadful scale.

The greatest crime committed by the Aryans (Germans), according to the Bible, is that they mix sexually with the lower races, thereby strengthening them in their struggle against the Aryan race and, conversely, by taking in inferior blood, degrading and weakening their own kind. That is the sin against God and the Holy Spirit of God, who does not wish the crown of his creation to sink into animal filth.

The struggle of the races began after their arising. Cain slew his brother Abel—that is, beast-manhood fell upon the race of the Aryan God-men chosen by breeding and sought to annihilate it; yet it was given replacement.

God looked in wrath that these Adam-men (bestial Udumu-men) were becoming more like the Aryan sons of God (Gen. 3:22). It repented Him that He created the black, brown, red, and yellow beasts—that is, that He allowed them to arise through mixed marriages. Through geological catastrophes part of them (the downfall of Lemuria, Atlantis) was destroyed.

Whoever's lineage wishes again to become godlike must abstain from sin—that is, from mixing with heathendom (lower races)—must practice racial purity. To him once more comes the Light of the World, the Logos, Kyrios, that is Frauja = Fro, the ancestor of the Germans, "and He gives him again power to be called a child of God" (John 1:12); to him He also promises grace and every good thing unto the thousandth generation (Ex. 19:5–6; 20:6). But those who

[167] On the "curse of race-mixing" a special treatise will appear.
[168] Remnants of them are the Germans throughout the world (including Swiss-Germans and Austrians), the Baltic Germans, Danes, Swedes, Norwegians, and Dutch. The English have already become mixed.

hate God and His racial law[169]—that is, do not obey it and mix with the "beasts" and "heathens"—He punishes their sins upon the children to the third and fourth generation (Ex. 20:5). Whoever has seen mixed-race children in the Rhinelands has visibly recognized the curse and the disgrace of race-mixing.

Perhaps the cultic meal (Holy Supper) of the old Aryans was to be a constant reminder not to slacken in keeping the "Old Covenant law."

Again and again the Bible preaches the blessing of racial purity and ties to it high promises, while it threatens race-mixing with severe punishments (Ex. 20:5–6; Josh. 23:5ff., especially 12–16; Deut. 28:9ff.). It even demands the merciless extermination of the Udumu descendants by the coming leader (Savior) of the Aryan race. According to Ignatius' translation, God says: "I will preserve you from human beasts."

To the Aryans (Japheth) He promises that, with racial purity, they shall dwell in the tents of Shem, and the lower races of men (Ham) shall be their servants.

Through sinful mixing with the beast-men (Gen. 3), the God-man (= Aryan humanity) has crucified himself and brought much suffering upon himself, has descended into hell—that is, has come among the lower races. Redemption and atonement he attains exoterically through the drink from the Grail chalice, from the cup of the Lord (Frauja)—that is, according to the secret language of the Bible, through racial purity and the taking in of divine Aryan blood. He is called to kingship and priesthood, he shall redeem Aryan mankind by pure-blooded love from the devil—that is, from beast-manhood—and lead it back to godliness and holiness (Rev. 17:14).

"The idea of pure (racially pure) love and of its deifying power was the main content of all ancient mysteries, religions, philosophies, and poetries"[170]. Chapter 13 of Paul's First Letter to the Corinthians is to be understood in this sense.

To the holy people of God, corrupted through race-mixing and scattered among the "beasts and heathens," at the end of days, when distress is greatest, a leader and savior (Helios, Baldur, Kristos) will arise, who will shepherd his people and exterminate the dangerous beast-manhood (see Ezek. 34:25 and Section 32). He is the Siegfried of the Germanic legend (the St.

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[169] That is, the ancient Aryan racial laws. The best known are those of Manu (= Mannus = Jesus?), which modern racial science has long confirmed in their expediency, then the Saxon, Ripuarian, Lombard, and Gothic racial laws.

[170] Lanz-Liebenfels: Ostara Library, No. 10, p. 11.

George of the Church), who slays the dragon (the lower races). "Hagar" (symbol of lower races) is to be driven out and shall not inherit the Aryan legacy.

To the holy people of God, corrupted through race-mixing and scattered among the "beasts and heathens," at the end of days, when distress is greatest, there shall arise a leader and savior (Helios, Baldur, Kristos) who will shepherd his people and exterminate the dangerous beast-men (cf. Ezekiel 34:25 and Section 32). He is the Siegfried of Germanic legend (the St. George of the Church), who slays the dragon (the lower races). "Hagar" (symbol of the lower races) shall be driven out and shall not obtain the Aryan inheritance.

The early Christian initiated Church Fathers and the first Christians regarded the "Logos" (= the Word) (cf. Rev. 19:11) as the representative of the white Aryan race, who will and must overcome and annihilate the other races in order to preserve it.

Mary, however, the "Mother of God," the Freya of the Germans, "the mother of pure love and holy hope," was for them, as for our Germanic ancestors, the symbol of the racially pure, blue-eyed and golden-blonde, chaste Aryan ideal woman. As such, Mary has still always been portrayed unconsciously by artists. She is to be the mother of the Logos, of the God-man, that is, the mother of a pure-bred Aryan lineage; therefore she is virgin, untouched by contact with the lower races, and is to conceive by the Holy Spirit[171], that is, she is to bring forth for us a future pure Ario-Germanic God-manhood.

If the Ario-Christian Marian and Freya cult is thus considered esoterically and as a racial-historical and racial-metaphysical symbol, it is undoubtedly of profound ethics and aesthetics. With its loss, Protestantism forfeited much that was meaningful and beautiful.

The Aryans are to be united in a "community of the saints" and in an Ario-Christian church (Johannine church, selection!).

How now did Jesus relate to these most important biblical secrets and demands?

He knows them and wills the same. According to John 2:24–25, the problems of race were well known to him.

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[171] Among Christian mystics, the Trinity is interpreted as "present, past, and future" of the Aryan race, or as "passing, being, and becoming."

He preaches chastity—that is, sexual abstinence, pure-blooded love, and avoidance of mixing—and already declares it sin and adultery even to look at a woman only for desire (sensuality) (Matt. 5:28). His beloved disciple also preaches pure-blooded love (1 John 4).

He himself commands only to love the Germanic kinsman. Never did he say: "Love thy neighbor as thyself!" In truth he said: "Love thy tribesman as thyself!" For the word Rhea in the original text does not mean "neighbor" but "tribesman" (kinsman).

He blesses those who are pure of heart (Matt. 5:8), i.e. who have renounced the vice of race-mixing and want to live according to the racial laws. They shall "see God," i.e. be one with the Aryan God and of divine kind in their descendants. The Aryans he calls children of God, and the status of God's child can only be had by those who do not mix with the children of the devil, but again only with the children of God. These shall be perfect, as their Father in heaven (Matt. 5:48), i.e. as the Aryan lineage of the past.

"God," according to Christ, is therefore the pure, shining, noble Aryan race; "the kingdom of God" is the realm of the Aryans.

Jesus wants nothing of the lower races; he calls them children of darkness and of evil, the Jews children of the devil, i.e. of beast-men (John 8:44). None of the lower races shall taste his supper (Luke 14), and at the wedding only the five wise virgins, who keep the racial law, are to be admitted (Matt. 25).

He says himself that he is sent only to the (in the then mixture of peoples) "lost sheep of the house of Israel," i.e. to the chosen blonde Aryans (Matt. 15:24–26). He did not want the bread of the children of God to be taken and thrown before the dogs, i.e. the Aryan should only do good to his kinsmen. He declares it a fault to gain the whole world and thereby lose his soul (race), i.e. to lose his pure Aryan-hood; this he can never regain (Matt. 16:26). It is thus sin to let one's kind be dissolved into the lower races through blood-mixing.

He calls the lower races (Matt. 13) human weeds, sown by the devil, i.e. by beast-men; they shall, on the day of judgment—i.e. when the sins of the lower races cry to heaven—be given over to merciless destruction. God will take for this his reapers, the angels = Angeln, i.e. the Germans. Among human society only a few (the chosen Aryans) shall come into the kingdom of God (Matt. 22:14).

At the Last Judgment, i.e. in the separation of Aryan mankind from the beast-men, which shall come after great mixture and great world events, the

righteous (= Aryans) will enter the kingdom of God—that is, be bred pure and unite in purely Aryan states; the lower races will be burned with eternal fire, i.e. exterminated by the Aryans (Matt. 25:51; 2 Pet. 4).

And this eternal fire—that is, the merciless war of extermination against the lower races—Jesus wished for all the sooner, all the better. He says: "I am come to cast fire on the earth; and what will I, if it be already kindled!" (Luke 12:49).

"Do you think that I came to give peace on earth? I tell you, no, but division" (Luke 12:51)—division between the Ario-Christian race and the lower races. "Do not think that I came to send peace on the earth. I came not to send peace, but a sword" (Matt. 10:34)—the sword against the "beasts" and "heathens" and "children of the devil," that is, against the lower races that oppress us Germans everywhere and in the whole world.

Jesus therefore wishes to be our commander and comrade-in-arms in the necessary war of extermination to be waged against the non-Aryans.

How then, the reader will ask, can it be that Jesus, who with such relentless determination stands upon the ground of Ario-Germanic racial politics and preaches the war of extermination against the "heathens" and "beasts" and the morally justified struggle for existence, can at the same time teach: "Whosoever shall smite thee on thy right cheek, turn to him the other also—and whosoever shall sue thee at the law and take away thy coat, let him have thy cloak also" (Matt. 5:29–30)?

This oriental, non-Germanic morality of cheek-turning and slave-patience fits in no way with the otherwise scientifically grounded racial-hygienic and racial-political teachings of Jesus! Certainly not! But who, after the proven unbelievable Jewish falsifications of the Bible, can or will still claim to believe that these are indeed the actual words of Christ—which, by the way, the "militant" Church itself has rarely obeyed? Either he never spoke these sentences at all, or they must be read thus: Whosoever shall smite thee on the right cheek, do not also offer him the left—and so on, do not also give him the cloak.

Why then this falsification? It is a most skillful maneuver of Jewry in its endeavor to exploit and dominate the Christian-Germanic peoples. When the lower races, under Jewish leadership, persecute, flay, and torment the Germans all over the world; when they deliver the defenselessly outwitted German people to starvation, insult and spit upon them, trample them underfoot and enslave them—then the Church, as the tool of Jewry, is supposed to call out to the

German simpleton: “Christ commands you to forgive the enemy and, in Christian humility, to turn also the left cheek and to give even your cloak.”

Jesus, however, is in the application of the old racial covenant law so strict and merciless that he demands that one prefer the racially pure kinsmen (“those who do the will of the Father in Heaven”) even to one’s own mother and brothers (Matt. 12:49–50), if these are not Aryan-minded. That is ruthless racial policy.

The sin against the Spirit—that is, the sins committed against future generations by racial mixing—can never be forgiven to the Aryan man, because thereby he becomes a criminal against his descendants and his people.

Like modern anthropology, Jesus was aware of the scientific fact that the Aryan (good) man brings forth good from his heart, while the mixed-blood and beast-man bring forth evil (Matt. 12:35) [11]. He understood clearly the fundamental anthropological principle well known to the ancients: that with the high-breeding of the Aryan type, everything desirable comes of itself—that is, virtue, happiness, prosperity, health, wisdom, godliness. Hence his parables of the treasure in the field, the precious pearl, and so on (Matt. 13).

Jesus knew, like modern anthropologists, that decisive for belonging to the Aryan community of peoples is the spirit and will based on Aryan Christianity. Therefore he says that only those will enter the Kingdom of Heaven (the realm of the Aryan God-men) who want to do the will of their Father in Heaven—that is, who want, through Aryo-Germanic racial breeding and noble conduct of life, to ascend to God-manhood (Matt. 7:21). Thus into the Aryan community of saints belong Germans, Germanics, and Aryans among other peoples, provided they belong to the world-league of the Germanics and keep their blood pure. To be German and Aryan and Christian-minded is therefore one and the same. Germanhood and Germanness is Christianity; everything else is non-Aryan and heathendom. Germanness and true Christianity, practicing racial breeding and racial policy, are no contradiction but identical in essence.

Now we understand the heartfelt petitions of the Our Father, which we henceforth should pray with a different devotion:

Father (Theos, Tius, Zius) in Heaven (Father of the Homeland)! Hallowed be Thy Name (as that of the tribal father of our people). Thy Kingdom (the racially pure Germanic kingdom) come. Thy will be done, as in Heaven (in the homeland), so also on Earth (in the whole world). Give us this day our daily bread and forgive us our guilt (racial shame), as we forgive our debtors—and

lead us not into temptation (with respect to racial mixing), but deliver us from evil (of the lower races); for Thine is the kingdom of the world and the power and the glory forever. Amen.

With Jesus' anthropological and racial-breeding ideas, it is now clear what he meant when he said that he had not come to abolish the law and the prophets, but to fulfill (Matt. 5:7). He wanted the long-discarded old racial laws of the Aryans to be fulfilled again by them with all severity.

He redeemed us "from the curse of the law," which rests upon race-mixing, by setting aside his person and his life to show us the true ways, so that we might obtain divine sonship—that is, blood-pure Aryanhood.

After the "end of days," after terrible events that the struggle of the races will bring (World War), comes the Kingdom of God—that is, the time of the rule of Aryan mankind and its purification through breeding.

It is interesting to examine Jesus' parables of the sower and of the tares among the wheat, of the Kingdom of God, and his discourse about the Last Judgment in light of his racial-political views.

The Aryan ancestor himself sent him into the world as his son—that is, as a pure Aryan—to destroy the works of the devil (the beast-man races) (1 John 3:8); for cursed is everyone that "hangs on the wood," that is, who mixes with the lower races (Gal. 3:13).

There bear witness three in Heaven (the Aryan realm): the Father, the Son, and the Holy Spirit; and these three are one—that is, they testify to the truth and necessity of Christian-Aryan conviction and racial breeding: the past of the Aryan race (Father), its present (Son), and its future (Holy Spirit). (Interpretation by the Catholic priest Lanz von Liebenfels; Ostara Library, No. 78, p. 4 and No. 82, p. 9, and by the Aryo-Christian mystics.)

Even from the foregoing few samples, one can see what the Old and New Testaments really mean and how grand and sublime the true teaching of Jesus Christ is. Modern anthropologists and race-researchers must take great delight in Jesus' teaching, which rests wholly upon a scientific foundation. It reveals his mighty spirit, which encompassed all human knowledge. Were it as poor and weak as it is still generally interpreted today, then the Hebrews would not have persecuted him. But because they feared that he would transmit the

Aryan racial doctrine to the Germanic people and call them to the struggle for liberation against the Hebrew mixed-breeds, therefore he had to die[172].

Whoever, by means of the given secret key of Jesus, researches his true (esoteric) teaching—for instance the splendid epistles of St. John—will come to the conclusion that they, and with them the truly Christian religion, are a sublime Aryan racial cult-religion, which, through the purification of Aryan blood, is to bring man of heroic nature to godlikeness and divine sonship.

The Bible otherwise stands in sharp contrast to present-day theology and pedagogy, which both hold the erroneous materialistic opinion that virtue can be taught, that man can enter the "Kingdom of Heaven" through "teaching." The Bible and racial science, on the contrary, say that man must be well bred.

The Bible contains ancient Aryan wisdom, which anthropologists and race-researchers have only in recent decades laboriously rediscovered. It knows the immense political and economic advantages and the moral-religious effects of racial purity, and seeks to make religion into a racial-hygienic institution for the good of the Aryo-Germanic (German) people, to whom the world is promised (Deut. 7 and 28), if it keeps the Aryan racial laws and mercilessly exterminates the "beast-men."

That is the chief secret of the Bible.

Were the Bible not a racial-hygienic and racial-political book, and the song of praise to the Aryan God-man, then the race-proud Goths would never have accepted Christianity. It is significant that the Bible translation of Ulfilas was later deliberately mutilated by Christian priests, in order to prevent recognition of the true meaning of the Bible.

No one grasped the secret of the Bible sooner than Jewry, endowed with cunning business sense, which secretly carried out the racial-breeding demanded in the Aryan Bible in the strictest way, and thereby attained world-domination—while at the same time making us Aryans its slaves through falsification of history, through the whispering of false ideas of equality of all men, reconciliation of nations, brotherhood of peoples, internationalism, and through suppression of racial and national consciousness. While stealing from us our precious inheritance, it continuously deceived us, falsifying the Bible, and

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[172] It should be remembered for comparison how anxiously Jewry and its accomplices in press and parliament combat the racial idea. Jewry knows it is lost if Christ's doctrine of racial breeding becomes known among the people. A number of champions of the folkish and racial-breeding idea were therefore removed from the path; the famous anthropologist Lapouge in France was forbidden by the Jewish-Jesuit government there to publish further his research.

through the press and the Christian church lying in its thrall, has for 2000 years suggested to us that all men are equal and our neighbors, that we must love all men, even beast-men and Hebrews, as ourselves, so that the latter can undisturbed pursue their plans of plunder and world domination.

The Jewish leaders are well aware of the immense scope of racial politics. One of their most eminent men, the English Prime Minister Disraeli, let slip the important, scientifically unassailable admission: "Race is the key to world history!"

The Jewish rabbis are quite aware of the true meaning of the Bible and its secret language. In their secret writings, particularly the Talmud, much of it is to be found. In the Talmud, we Aryans are called "animals" (beast-men), pigs (Boches!), whereas in the Aryan writings the Hebrews are meant by these terms, and Jesus explicitly calls them children of the devil, i.e. descendants of beast-men. That is why in India they belonged to the pariahs, i.e. outcasts and unclean, with whom the Aryans avoided any contact.

From the secret writings of the Aryans, they also appropriated the knowledge of occult forces (magic) and exploited it for business purposes. Is it not striking that the German people were as if hypnotized in 1918, when they threw away their weapons, delivered themselves defenseless and without will to the enemy, and for years have done what their Jewish hypnotizer commands! That is the black magic condemned in the Bible and taught to the Jews in the "Kabbalah," whereas the Aryans use only white magic—that is, the knowledge of occult forces for the benefit of Aryan humanity (cf. the healings of Jesus!).

"The old serpent" thus lives only by deceiving and cheating other peoples. All Aryo-Germanic state-foundings have perished because of it. Now it has advanced into the very core of Germandom (into the "Aryan cradle") in order to destroy it with its lower-race executioner hordes. The World War was intended to be a massive pogrom of the Germanics, a St. Bartholomew's Night on the largest scale for Germandom and Deutschtum. Woe to it when those Bible falsifications and the deception of us Aryans are uncovered, and thereby the source of all the German people's suffering revealed! The serpent will not escape the fate indicated in the parable of the tares among the wheat! Trembling with fear, it dreads the uncovering of the Bible's secret, for then its downfall is sealed. Wailing and gnashing of teeth, it will, according to Christ's word, be cast into eternal torment.

As to the church's attitude toward the divine secret of biblical racial ethics and racial politics, we have already indicated in previous sections. Here a few more points:

To the first Christians and the Church Fathers, the secret language of the Bible was well known, as was its racial-hygienic and racial-breeding purpose. In Nos. 82 and 83 of the Ostara Library, the theologian Lanz von Liebenfels provides translations of splendid Latin Christian poems from the first seven centuries A.D., which stand clearly upon the ground of biblical Ariosophy (Germanic wisdom). The long line of German mystics too more or less knew the secret meaning of the Bible, as did the orders of Templars, Benedictines, and Cistercians. Over the centuries, however, instead of Germanic leaders in the Church, there came lower races, often Jews. It is clear that, with regard to themselves, they concealed the true content of the Bible, especially its racial-political aspect. Thus the church became ever more external, and the pure teaching more and more a heap of dogmas and formulas, a blind tool of Jewry, which hid the secrets of the Bible from the Germanics but used them itself. Aryan heroes of spirit, who told the people the truth, were cruelly burned. The church Judaized, and through it the German people[173]. For good reason, Disraeli called the "Christian church" a "Judaism for the people," and the Jewish poet Heine called the Protestant church "the Hebrew rebirth."

And what did the church make of the splendid, all-embracing ancient Aryan racial cult-religion of art, science, conduct of life, cultivation of heart and will?

A "heap of dogmas and formulas," which Christ himself most sharply condemned, and a scholastic dogma-philosophy. Historical facts in esoteric guise and Jewish filth were turned into theological dogmas, revelations, and prophecies. Ambitious scholastics twisted healthy religious feeling and thought into madness. They take the fables, allegories, word-plays, and myths in the Bible for literal truth and history of the Jewish people, take words at face value without regard to their occult meaning, wrangle to the harm of the German people (cf. the Marburg religious disputation!) over words, and splinter Christianity into hundreds of sects—while the Jew, knowing, looks on with mocking laughter, drives the Christians one after another with dogmas, and makes them his slaves. "Among the orthodox of different confessions, religion has become worship of letters, a spiritless faith in formulas of thought and speech; with unrelenting zealotry they persecute, slander, and condemn every dissenter, while having faith and morals only on their lips and not in their hearts," writes the theologian Lanz von Liebenfels. The people are given only chaff instead of wheat; the word of the Bible is taken only outwardly (exoterically), and the truth (esotericism) suppressed as heresy.

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[173] The Protestant chief pastor Andersen demonstrates this in his work: The German Savior. Munich 1921, Deutscher Volksverlag.

And how do the churches, Catholic and Protestant, stand with regard to the racial ethics and racial politics of Christ?

They cultivate the racially inferior instead of the Aryan race "called to salvation";

they support the deception that Jewry is the people of salvation, and protect it at every opportunity to the harm of the German people;

they spread the Jewish falsifications of the Bible that are harmful to us Aryans and fill the German people with Jewish spirit and Jewish mentality;

they favor marriages with inferior races, even with Negro-beasts, against the sharp prohibitions of the Bible, and thereby strengthen the lower races in their fight against the "saints of God";

they seek to admit non-Aryans, especially Jews, into the Church through baptism, which should only be a community of "saints" (= Aryo-Germanics), and thereby promote the bastardization of Aryan noble blood;

they strengthen, through mission, the lower races in their war of extermination against the Aryan world;

they utter no word of indignation and make no act of resistance when through the "Black Shame" beast-blood flows into the German people;

they preach the lie of the equality of men and souls, thereby working internationally instead of nationally;

they present the World War as a punishment of God upon the German people, although it is nothing other than an enterprise of the lower races, especially Jewry, for the extermination of the last remnants of the Germanics;

they preach forbearance and tolerance toward the lower races, and love toward them, instead of calling upon the German people to the God-willed struggle of liberation and extermination against them, and to be, like the medieval German bishops, its leaders with sword in hand;

they seek to shape the school system denominationally—that is, entirely in the Jewish-international sense;

they give to the holy people of God priests from the "children of darkness" (Jews, Indians, Poles, Czechs, Italians, and French), instead of from the "children of light."

Thus the Church acts against the "law of the Old Covenant," that is, against the ancient Aryan racial laws, against the commandments of Christ and against the welfare of the Aryan race, and becomes the ally and leader of the lower races in their struggle against the "community of saints." And so unintentionally and unconsciously many a noble German-blooded clergyman becomes the greatest enemy of Germandom and of his fatherland.

It must indeed be granted to the great majority of clergymen "that they know not what they do," that they too were raised and held fast in false ideas. But we must demand that henceforth, according to the interpretations of the Church Fathers, they teach Holy Scripture in its true sense, and shape the Church into what it is to be according to the will of Jesus: into a temple of Aryan wisdom, Aryan conduct of life, and Aryo-Christian racial cult religion, and thereby in closest connection with state and school, as state church, the most important cultural factor of Germandom. The Church in Germany will in the coming years be driven to the recognition that the truthful interpretation of the Bible and its connection with the powerfully rising folkish movement will be its only salvation. If the German clergy in the future do not teach the truth, they make themselves jointly guilty of the 2000-year crime against our people and its enslavement.

The destinies of peoples are influenced by leading ideas. Such ideas, in the course of a many-thousand-year history of culture, have driven millions of men into the struggle for bad and good ideals, have founded empires, destroyed empires, devastated and made lands blossom, enslaved and freed peoples, let worlds sink and arise.

With the cry "Allah is great" the hosts of the crescent, under the suggestive influence of the teachings of Mohammed, rolled from Arabia's burning deserts into the heart of Europe. A false ideal drove millions of crusaders and pilgrims into the Orient; they found in the deserts of Asia Minor a sure grave. The cry of "Freedom" drove hundreds of thousands of brave German men, in the Varus battle and in the Wars of Liberation of 1813, against the Romans. False ideas of reconciliation of nations, fraternity of nations, League of Nations, human equality, peace of understanding, internationalism—these, according to the cunning calculation of their criminal originators, broke the moral and political backbone of the German people, thrust the dagger into its back, plunged it into distress and misery, in order to complete the downfall of this once greatest and oldest of all cultural peoples of the world. True ideas

should lead it to political freedom, to economic independence, to the recovery of old virtue and custom.

The ideas and historical facts laid down in the present book must become of greatest importance for the shaping of the internal and external political conditions of the German people.

Since the teaching that Jesus was a Jewish offspring and the Hebrews the chosen people of God and people of salvation has proved to be a gross commercial falsification, the sacred mysterious radiance with which Jewry knew how to clothe itself crumbles to dust. The soap bubble, glittering for 1900 years, has burst.

The Church may and can no longer place itself protectively before a people that, through its falsification of history, has so severely harmed us and must henceforth, by science and state, be regarded as for millennia a hostile race (cf. Section 28), and as a foreign body within our Reich.

The concern of certain theological circles that now, because of these discoveries, everything must collapse—church, discipline and morals, religious life and idealism—is wholly unfounded. Can truth have a dangerous effect? For certain societies of deceivers, surely! But not for the German people, which, according to the instruction of its great ancestor Jesus, is to seek the truth. Whoever is of the truth hears his voice! Error and lie have now long enough ruled the world, and led the Germanic world to its harm astray, divided it, racially corrupted it, and economically and morally damaged it.

The Church has nothing whatever to fear if it honestly wants to seek and teach the truth.

The Bible, now clear to us in its meaning, remains—so far as it is purified of Hebrew falsifications and additions—an honorable inheritance of our Germanic ancestors.

The person of the exalted Jesus is for us Germans not abolished, but gains for us rather a significance greater than ever in 1900 years. Jesus and his teachings will in fact form a center of coming German cultural efforts in political, racial, social, and ethical relations.

With the recognition of Jesus as a prehistoric Germanic king, all the dogmas that sprang from Oriental-Hebrew ways of thought naturally fall away. But with them also falls the unfortunate confessional fragmentation that since the beginning of the Christian Church has brought so much sorrow and harm

among us, and the lamentable phenomenon of a confessional political party serving a foreign power against the interests of the fatherland. Political Rome will in Germany have forever played out its role. No one will any longer follow the red flag of the lower races, but only the flag of the cross of the German Jesus.

Jesus, the greatest spirit and hero of Germanic prehistory, returns, by the longest detours, to his Germanic homeland. He will henceforth be our leader and helper in all fields of political, social, and moral life. Insofar as the Church becomes truly Christian, preaching no longer of the Jew Jesus but of the German Jesus, it will play a chief role in the cultural life of our people—no longer as an international, but as a national Church, the "Church of the Saints of God" and of the "Lamb" of Revelation. I see in the coming Germanic National Church one of the most important cultural factors of the future. It is ideas which stir the deepest foundations of Germandom and can bring it nearer to its divine goal.

The confessional separation will vanish. One Church will encompass all Germanic kinsmen. A part of its cultus may remain: baptism for admission into the covenant of the Germanics, as of old; the Lord's Supper as a Germanic love-feast of Germanic kindred and in memory of our great ancestor Jesus. Yet henceforth only Germanics may be admitted through baptism into the Church and thereby into the Germanic covenant.

Henceforth there will be no more confessional quarrels in so-called mixed marriages. Truth will bring unity and peace, in the family as in the whole people.

Also the wretched, exhausting, strength-consuming conflict over the schools will vanish. The consequence of the discovery of truth will be a truly Christian, all-Germanic unified school, which, as a state school, will be closely joined in cooperation with the Germanic-Christian Church for the welfare of the fatherland.

Can now Church, science, and state pass heedlessly over the discovered historical facts and the problems of every kind arising from them, which are of the most fundamental importance for the German people?

Can the Church take upon itself the responsibility of keeping silent about the vile falsifications of history by Jewry and of continuing to teach them as truth? To proclaim as truth and divine revelation what is lie and fraud? Will it continue, after the revelations of this book, to tolerate and support a fraud harmful to the people of the Lamb? Will it thus violently drive out of the Church, which still serves the glorification of our Hebrew mortal enemy, the seekers of truth and friends of its people and fatherland? Will the Church, by any possible

continuation of a two-thousand-year fraud, drive itself into catastrophe? Then indeed it will have deserved its fate, which most we should lament, since we wish to see it as the leader of racially awakened Germandom in the struggle against its mortal enemies.

The times of contemplative repose for the Church are past. It must take a stand on the problems brought by the age. It must unlearn. In the burning struggle of the spirits there is only one possibility: either to stand on the side of the Germanic King Jesus and his sign, or on the side of the great Beast of Revelation and of the Soviet star. Here the Cross—there the Star; here the Lamb—there the Serpent. "*He that is not with me is against me, and he that gathereth not with me scattereth!"*

Science too must take a stand on the Germanic problem. Too long have we run after false gods, exhausted our strength in researching Hellenism and Romanism, studied the culture and customs of other peoples, and inexcusably neglected the history of our own people. Is that not a crime against our own people? Is that not a cultural disgrace? May it go on so? May science, whose highest honor is to serve truth, pass over such weighty questions? May it longer be silent about the greatest fraud in world history, which has deliberately led our people into ruin?

And the state itself? May it continue to tolerate the maintenance of a fraud that has most unhappily split, divided, and enfeebled our people? May it allow that in Church and school falsifications of history continue to be taught as truth, thereby endangering the very existence of the Reich?

The state has the highest political interest in the spreading of truth, for it will unite the people, open their eyes to their enemies, and lead them to unity and thereby to freedom.

With the cry "God wills it!" let the German people march into the struggle against the ring of baseborn robbers and extortioners all around us. In fighting them we may now appeal to the Bible and to Jesus. It is not a sin to exterminate the "heathens," but to let them live. A thousand times have the children of Hell deserved death for their crimes against the German people. They will soon force us to a decisive and exterminating struggle, if we do not forestall them. — On August 4, 1921, at the Negro Congress in New York, the Negro president Harwey declared "in the name of 400 million Negroes" the memorable words that the "Whites" in the next war—a race war—would be annihilated by the colored peoples.

Victorious faith—that is, faith in an ideal, and the strong-willed striving toward it—can move mountains and make what seems impossible possible.

The World War is a struggle of ideas. Against the international idea, we set the Aryan-Christian and national idea. For Germanic-German Christianity and German nationhood we wish to enter into the decisive struggle between the Aryan God-man and the heathen beast-man—annihilating the latter, and then, as the Japhethites of the Bible, according to its own words, "dwell in the tents of Shem and Ham," that is, settle their land with German and Aryan kinsmen. Away with the fabricated, falsified, and mendacious word "Love your enemies," i.e. the "beasts" who destroy us! Our guiding star shall be the racial law of the "Old Covenant," which demands their resistance, and the Gospel of Jesus, i.e. the glad tidings of the preservation and deification of Aryandom through pure-blooded love.

Under the battle sign of the ancient Aryan-Christian Cross we shall be victorious, and in an expanding Greater Germany and Greater Germania, through Aryan racial breeding, attain to a new flowering of culture of never-before-imagined beauty—respected and feared by the heathens of the earth—and, according to the idea of redemption, ascend to divine sonship.

Again, throughout the German lands, Körner's unforgettable song must resound:

*Rise up, my people! The flame-signals smoke.*
*Bright from the North breaks freedom's light!*
*You shall plunge the steel into the enemy's heart.*
*Rise up, my people! The flame-signals smoke.*
*The seed is ripe; you reapers, do not delay!*
*The highest salvation, the final one, lies in the sword!*
*Press the spear into your faithful heart.*
*Make way for freedom! Wash the earth,*
*your German land, clean with your blood!*
*Heaven helps, hell must yield to us!*
*Onward, brave people! Onward, freedom calls, onward!*
*High beats your heart, high grow your oaks,*
*what matter the hills of your corpses,*
*high plant the flag of freedom aloft!—*
*Then you stand, my people, crowned with fortune,*
*in the holy victor's radiance of your foretime,*
*forget not the precious dead, and deck*
*also our urn with the oak wreath!*

# Chapter 38

## Theses, findings, and their application

### a) What we now know.

The final riddles of the Bible have been solved. What for 2000 years clouded our vision has vanished like a veil of mist.

The Bible rests upon an Aryan-Germanic foundation. Its most valuable parts were falsified by Jewish priests, so that their people might appear as the "holy," "chosen people of God," in order to receive world dominion through this fraud, and to prevent a misled Aryandom from hindering them in reaching this goal.

The accounts of creation, paradise, the fall of man, and the flood are primordial Germanic. The supposedly prophetic parts of the Bible (the Prophets and the Revelation of John) are reports about Atlantis and Baldur and the history of the Aryans—trimmed and supplemented in many ways for the purposes of Jewry. The Psalms, except for some, come partly from Aryo-Atlantean and partly from Germanic literature. The books of Joshua, Job, Judges, Kings, Ruth, Jesus Sirach, Wisdom, and Ecclesiastes are for the most part products of the literature of the Germanics in Canaan, who were subjugated and destroyed by the Jews. The Gospels, on the other hand, are such a perfect expression of Aryan spirit and Aryan religious feeling that they stand in the sharpest opposition to Jewry and were always rejected by it. Mosaic blood laws and human sacrifices are Indo-Hebraic, stemming from Atlantean heathendom.

Jewish priests and scribes fabricated from Aryan history and legend a history of Jewry, so as to present it, instead of the Aryans, as the "chosen, holy people of God." The Bible brims with unheard-of Jewish falsifications.

The acceptance of these as truth has brought the Germans and the Germanic world into misery.

The Jewish people, originally a despised Indian pariah people, a kind of gypsy, made themselves into the master-people of the earth through the falsification of the Bible, and made us into their slaves.

The most important parts of the falsified Aryan writings—the old Aryan racial-breeding laws, "the Law of the Old Covenant"—the Jews kept for themselves and applied, but concealed them from us or made them appear ridiculous.

By strict observance of the Aryan racial-breeding laws, they attained world dominion; but us Germanics they deprived of our inheritance through their unscrupulous falsifications of history, as Jacob did to Esau.

The Bible must not be taken literally. In its tales, fables, and parables lies hidden a secret meaning, well known to the old Church Fathers, but carefully concealed from us. The Church forces us to take the literal text of the Bible and the Jewish falsifications and filth as revelation of God and as truth. It demands of us to regard and tolerate among us the Jewish literary thieves, falsifiers of history, and deceivers as the "chosen, holy people of God." Thus it unconsciously makes itself complicit in a fraud upon the German people and in its Judaization and enslavement. Thus the Church becomes an institution of Jewry for its glorification and protection, and works against the welfare of the German people.

The Christian religion thereby becomes, in the words of the Jewish-English minister Disraeli, "Judaism for the people," against the will of Christ.

The hidden content of the Bible is a history of the Aryo-Germanic race, its great hymn of praise, and it also shows us the racial-ethical, racial-hygienic, and racial-political conditions for its preservation and expansion.

To this most highly developed race of men, as the chosen, holy people of God, the world is promised. The Aryans (the Germanics) are, according to the Bible, the children of God; the other races are described by the Bible as "animals," "beasts," "dragons."

According to the will of the Bible, the Aryan race is to exterminate the lower and mixed races that press upon it, and to settle the world. The Church, however, demands forbearance toward the lower races and promotes them.

The Bible demands strict separation of the Aryan race from the lower races, its higher breeding, and thereby its deification. The Church, on the other hand, contrary to the will of God, promotes race-mixing and racial chaos in the interest of Jewry, by preaching universal neighbor-love, indiscriminate racial mixing, and love contrary to kind—teachings which must necessarily bring about the racial death of Germandom.

The Bible demands, with natural-law necessity, the differentiation of the kinds, and thereby also the folkish and racial idea. The Church, on the other hand, works against the racial idea through its internationalist notions—thus un-folkish instead of folkish, international instead of national—and in its present form and unbiblical views cannot serve the true interests of the German people.

Jesus was not a Jew, but a Germanic. He too, like the Aryan sages of antiquity, concealed his true teachings in parables, fables, and allegories.

Alongside Aryan wisdom and morality, he taught the ancient Aryan racial laws in their strictest form; he did not come to abolish them, but to fulfill them.

He is a chief representative of Aryan-biblical racial ethics, racial morality, racial breeding, and racial politics, and demands the extermination of the lower races.

The Church, in this regard, has either not understood or has falsely taught his doctrines, concealed their true meaning, and thus made itself complicit in the downfall of Germandom.

True Christianity does not stand in contradiction to science or to the needs of the German people. On the contrary, it rests upon the clearly recognized necessities of life of the Aryan-Germanic race, upon immutable natural laws, upon anthropology, racial science, racial ethics, and racial politics—thus upon a very high modern level of natural knowledge—and must therefore be determinative and guiding for both internal and external state policy. The state must become thoroughly Aryan-Christian.

The Christian Church, if it de-Judaizes itself and is reshaped in the manner demanded of it, will become an exceedingly important cultural factor for the German future. It is self-evident that in such a case it must be a state church, provided with ample means, and in closest connection with science, art, and education.

The true teachings of Christ will bring to the German people salvation and redemption from distress and death.

Jesus is the mightiest champion of the Aryan race. He has been crucified by Rome-Juda until today.

His immortal work still awaits resurrection in a racially pure Germanhood and Germandom.

He is in truth our Savior and Redeemer in deepest need. With the preaching of his true doctrine, the confessional divisions will vanish, and in Germany there will prevail a truly Christian worldview, in harmony with the teachings of science. One God and one faith in a Germanic-Christian Germany will be the happy result.

To be truly German and truly Christian-minded is therefore no contradiction, but one and the same.

The German people, together with our Nordic brothers, are the last remnant of the Aias—that is, of the Aryan race.

If this goes down in the present and coming struggles of the World War, then the culture of mankind will for all time be at an end, for the Aryan race alone is the creator and bearer of culture at all. The remaining peoples, lacking fertilization by Aryan blood, will, according to Mendelian laws of inheritance, sink back again into bestiality.

Mixed breeds (Slavs, Romans, Mediterraneans, Jews) and lower races (Mongols, Negroes, Red Indians) are the mortal enemies of Aryandom, the fiercest among them being the mixed breeds. This enmity rests on natural-law foundations and lies in the different blood and in the unequal construction of body and brain, and in the mutual (polar) repulsion arising therefrom.

All claims opposed to the above findings—that all men are equal, that reconciliation of races and peoples is possible—are unnatural, error, or fraud, and deliberate deception for the purpose of lulling the Aryan race to sleep, robbing it of its energy and its weapons, so that it may all the more surely fall into the strangling nets of Atlantic Papism and allow itself to be slaughtered defenseless.

In the World War, all of the lower races and mixed breeds, under the leadership of Rome and Jewry, as once on Atlantis, were systematically mobilized in order to annihilate the remnants of the Aryan race.

The latter is the instinctive final and highest goal of existence for the mortal enemies of the Germanics. They will achieve it if the Aryo-Germanics do not awaken in time and stand together against them.

The head of the lower-bred beast and the leader of the mixed and lower races is the Atlantean priest-state, i.e. its continuation: the world-Jewish state secretly directed by a priest-king, and political Rome.

The Judaized Protestant Church, too, is a tool of Jewry for its glorification and unconsciously serves its criminal political aims.

Juda and Rome are most closely tied with capitalism, being of the same essence.

The Jewish-Roman church, founded upon Jewish falsifications of the Bible, is a creation of Jewry for the attainment of its plans of world-domination.

When the Jewish priest-state has reached its world-dominion goal, it will, according to its clearly stated aims, destroy the church, establish the Jewish religion as the world-religion, and place a Jew as king of the Jewish world-empire[174].

Juda and Rome pursue in close alliance the same secret goal: the erection of a world-spanning priest-state. As prerequisite for this, they require the herd-animal man, who dull-mindedly submits to the slave-whip of Rome and Juda, and the degradation of mankind into a kennel-like state. They must necessarily exterminate the Aryo-Germanic race, since it alone, as bearer of the idea of independence and guardian of Germanic-Christian ideals, cannot be yoked beneath clerical and Jewish slavery, and alone is capable of seeing through the devilish trickery of Atlantean Papism and tearing its nets apart.

In pursuit of this goal, the World War was long prepared by Rome and Juda. It is their very own work. The World War was to become for the Aryans (think of Russia, Hungary, and Munich) a St. Bartholomew's Night and an Inquisition of the largest scale.

The occupation of Germany with Blacks is a continuation of this Bartholomew's Night. The German people are to be systematically bastardized and transformed into a bestial mestizo-people, easy to dominate.

Rome and Juda are therefore sworn, irreconcilable mortal enemies of the Aryans. They must be, because otherwise they could not reach their infernal goals.

After the destruction of the German people, the Nordic states will follow with merciless inevitability. But our Aryan brothers in the North recognize the enemy no better than we do.

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[174] See Döllinger: Baldur and Bibel, chap. 11. – Hans Lienhardt: Ein Riesenverbrechen am deutschen Volke. Großdeutscher Verlag, Weißenburg i.B.

The national-Christian idea is irreconcilable with Jewish-Roman internationalism.

Both are the expression of different tendencies of development: the former urges toward the God-willed differentiation of species, and thereby to the highest forms of existence—to the God-man, to the higher organization of a people—thus it stands in harmony with nature and God; the latter, on the other hand, leads according to fixed natural laws to general bastardization, to racial chaos, to lower forms of life, to herd-animal man, to bodily, spiritual, and moral degeneration. Both stand opposed to each other like good and evil, heaven and hell, God and devil.

Rome and Juda are poisonous creepers that can thrive only on the swamp-soil of internationalism. Their origin, existence, and future rest upon deceiving and destroying Aryo-Germanic peoples.

Therefore both have the stubborn drive to stifle the folkish and racial idea within our people, to destroy its racial reserves, and to beguile the great mass of the people with the following international catchwords: Equality of all men (so that the Hebrews are not recognized as a distinct race); Universal brotherhood (the creative Germanic should work only for the rabble of the world, i.e. for his supposed "dear brothers." See the material reparations and other war tributes); Humanity (i.e. the nurturing of racial refuse); League of Nations (rule of the lower races under Jewish-Roman leadership); Brotherhood of mankind (the creation of a disgusting, soulless mixed race over the entire earth, so that in the resulting racial chaos the international Jewish-Roman-Atlantean priest-state may parasitically exist undisturbed); Courts of arbitration (in which Germans can be systematically oppressed by the majority of the lower races); Disarmament ("Lay down your arms," "no more war," so that Aryandom may remain defenseless in the claws of the lower-bred beast, i.e. the Atlantean-Roman-Jewish priest-state); Goals of mankind (i.e. goals of the lower races); Communism (to whip up the great masses against the prosperous Aryans, inflame their envy and greed, and drive them to mass-murder of the Aryans, so that their wealth may flow into the insatiable pockets of Juda).

The Atlantean-Roman-Jewish priest-state has created special tools for the execution of its plans: Jewry founded the order of Freemasonry[175], and the democratic, liberal, and social-democratic parties led by Jews. With the contemptible catchwords mentioned above, beguiled kinsmen are ensnared for these, while their leaders are usually bribed.

[175] The symbols and rituals of this order stem in large part from the Atlantean-Egyptian initiation lodges, the mystery cults of the Near Eastern religions of antiquity, and from Judaism.

Tool and protective troop of clerical Rome are the various religious orders and the Zentrum party, in Austria the so-called "Christian Social" party. The members of the latter are domesticated by reference to the allegedly endangered religion.

Juda-Rome also seeks to bring the entire school system into its hands, in order to stupefy the people for its own purposes (see §146, 2 of the Constitution, the draft Reich School Law, and the Bavarian Concordat).

Both representatives of the idea of the international, world-ruling priest-state seek to seize control of the press, in order thereby to tear the racial consciousness from the hearts of the people and educate them into internationalism.

The named political parties—secretly directed by Jews and Romanists, unrecognized by most of their deputies—work toward the downfall of Germany.

They vote for its disarmament, for restrictions on armament, for reconciliation of nations, etc.—in short, for everything that promotes the spread of Atlantean Papism and harms Germandom. In public, however, they must pretend to oppose one another, according to the instructions of their secret leadership, so that the German common man does not see through them and recognize their true aims. Many of their leaders are bribed with Jewish-Roman money, turn politics into a business, and trample without conscience upon the interests of the fatherland.

## b) What now to do?

Whoever does not wish to make himself complicit in the murder of his fatherland and his people, whoever does not wish to be a tool of Rome and Juda, must immediately leave the parties and orders directed by Atlantean Papism! In place of the current popular representation must be established a representation of the estates. All estates must unite in a working community. Whoever remains in the institutions serving Rome and Juda sins against his fatherland. The welfare of the fatherland, the future of the Aryan race, and thereby that of our children must stand above all else.

Cast out the Juda- and Rome-press from German-Christian homes!

Our watchword must be: Away from Rome, away from Juda! But away from Rome and Juda does not mean hostility to religion or to the Church; on the contrary, it means striving toward Jesus and toward a German-Christian religion and German-Christian people's church corresponding to the needs of the Aryan

race, as the central point of a racially and nationally defined culture! Not away from religion, but toward it—yet away from the Atlantean-Egyptian-Oriental heathenism still mummified in the Church, and away from the Jewish-Roman-Atlantean clericalism—toward Aryan free Christianity and its racial ethics and racial politics!

Necessary is the immediate abolition of all Roman orders, of Freemasonry, and of celibacy.

We demand of the clergy of all confessions that they reshape the Church into a German-Christian national church, free of Jewry and heathenism, into a central point of German-Christian culture and Aryan racial cultivation, as the old Germanic people's church once was. If the clergy refuses to speak the truth and thereby continues to make itself complicit in the conscienceless Jewish fraud upon the world, then it will meet the fate which Jewry, through the Bible-Bolshevism of the "International Serious Bible Students" it promotes, intends to bring upon it[176].

For the schools of all kinds we demand: everything Jewish and all Jewish history be removed from religious instruction and textbooks. Religious instruction must be Christian, i.e. refer only to the teachings of Christ. The Old Testament must be completely eliminated[177]. German-Christian religious instruction in the sense of this book must be a compulsory subject in all schools. Non-German-blooded, i.e. non-Germanic, children must be excluded from the schools. In the upper classes of all schools, racial science, racial morality, and racial hygiene, in the sense of the old Aryan-Germanic racial laws and the Bible, and the history of the Aryans must be taught.

Heathenism and priest-rule are essential traits of the lower races. With the Aryan race, by contrast, are closely bound higher religion, Aryan Christianity, and the freedom of the Christian man as preached by the Aryans Luther and Christ.

Race-mixing means gradual diminishment of the noblest types of man and the brutalization of humanity. The cultivation of the Aryan race, by contrast, leads to its ennoblement, to the narrow path, to God-likeness and to becoming one with God. We must therefore apply consistently the Aryan racial laws given

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[176] See Hans Lienhardt: Ein Riesenverbrechen am deutschen Volke. Großdeutscher Verlag, Weißenburg i. B.

[177] These demands are also made by Chief Pastor Andersen of Flensburg in his work: Der deutsche Heiland. Munich 1921, Deutscher Volksverlag. Likewise by Senior Pastor Katzer in Libau: Das Alte Testament im christlichen Religionsunterrichte (1893).

to us in the Bible, and consciously practice racial cultivation and racial breeding. Racial cultivation is thus one of the most important religious concerns.

Let no one believe that the religious question is a side matter for the reconstruction of the Aryan world. It is at once a cultural and racial question and a grave question of life for the German people. Only Aryan Christianity will sharply separate us from the lower races and heathenism, and from the international Jewry and Papacy that represent them. It will fill the German people with national and racial ideals, create a new Germanic-Christian culture, make possible racial higher-breeding, and bring about the elimination of mixed-breed and lower races. The leaders of our enemies know this; trembling, they fear the exposure of the Bible-falsifications, and with all means of lies and deception they seek to maintain the domination of Atlantean Papism.

What the Jew-falsified Bible teaches us shall be our rule and guide:

A merciless struggle against the lower and mixed races pressing in upon us on all sides, in accordance with the demands of the Prophets, of the Revelation of John, and of the Gospels! No more pity for the lower races draining the lifeblood of us Germans! With the purified Aryan Bible upon our hearts and the German sword in our hands, we shall destroy the “dragons” and “beasts” and take back our stolen inheritance.

Germany must never become a purely industrial and trading state, for the Mammonism bound up with that promotes the lower races and Papism.

Gathering together of the remnants of the Aryan population into a pan-Germanic confederation of states to be established, and constantly expanded by the sword, according to the will of the Aryan Bible.

In the face of the thousand-year assault of heathenism and the lower races, there is no more time to lose. Let each man in his circle spread enlightenment among the people by distributing this book. “The truth shall make us free!” says Jesus, and it will let arise for us a new earth and a new heaven, in which Aryan justice dwells. And thus will the solution of the Bible riddle lead to truth and to a glorious rise of the German people.

God with us!

St. Georg mit dem Hakenkreuz